BV
2570
.A1
W66
1940/41

The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 54 SEPTEMBER, 1940 NUMBER 1

Stewardship

Legal Stewardship: What The Bible Teaches

By IRENE C. MERCER, West Alexander, Pa.

STEWARDSHIP and tithing are terms used so often today that some may feel that they are new schemes for enlisting people in the work and support of the church, a sort of high-pressure salesmanship to bring in adequate means of financing ecclesiastical organizations and recruiting new workers in these bodies. Or they may think them modern methods of encouraging the old faithfuls to continue their good work.

That many people do not understand these terms is evident by the oft-heard questions, such as "Just what do you mean by stewardship?" "What is the tithe?" "Who should pay it?" "How can I know what my tithe is in this age?" etc. Others say they do not believe in tithing, that it does not belong to our dispensation.

Let us think together on the subject of legal stewardship as taught us in the Bible and try to find an answer to these queries that bother. Let us see if we can come to some definite conclusions that will help us.

WHAT IS STEWARDSHIP?

Stewardship acknowledges divine ownership.

When God created man He breathed into him the breath of life, put a bit of himself in him and man became a living being. God placed him in a garden and told him to possess it and enjoy it all, except for one tree in the midst of the garden. God owned it all, Garden and man. Man but possessed what God chose to give him. That first man was indebted to God for his very existence and for everything else that he possessed. God fellowshipped with Adam in the garden and it was His plan that such a happy relation should always exist. God kept that one tree as His very own to strengthen man's allegiance to his God. Man was forbidden to eat of its fruit, for

PRESBYTERI[illegible] L SOCIETY
520 W[illegible]DING
PHILADELPHIA 7, PA.

NB
W842

that tree and its fruit was God's portion separated from man's use. As long as Adam respected God's right to His portion, all went well. But Adam was tempted and ate of the fruit of that tree. He robbed God of His own. At that point allegiance, respect and obedience all broke down and the happy fellowship was gone. Fear entered man's heart and instead of the tree being a means of blessing it became that which separated man from God. From that day until today man has never been satisfied with the things that God gives him as his own but covets that which belongs to God and like Adam allows himself to be persuaded that he can decide for himself whether to obey God or not.

As man was driven from the garden life took on a new form. Man must now earn what he needs for life. He shall possess the good things God made for him but he must work for them. And as he works God teaches him again that there must be that separated portion that belongs to God. The tithe is that portion, one-tenth of all a man earns. "The tithe is the Lord's." "It is holy unto Jehovah."

In establishing this law of the tithe God's purpose was that man shall ever be conscious that all that he is and has comes from God, that God owns him and all his possessions. Man thus is indebted to God and pays Him a percentage for the use of them. Why the tenth was the portion chosen by God and not a half or some other part we do not know. But it appears that the tenth is what God deems necessary. Thus tithing is the beginning of good stewardship.

TITHING, A BLESSING

The first biblical record of tithing was when Abraham paid tithes to Melchizedek, a high priest in an established religious order, and received blessing for doing so.

Jacob covenanted with God for a blessing and promised God that he would tithe as God would prosper him. This was acceptable to God and blessing followed.

When Moses received the Ten Commandments on Mt. Sinai he also received the law of the tithe. In Leviticus we read, "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is Jehovah's; It is holy unto Jehovah . . . and all the tithe of the herd or flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah."

This tithe was paid to the Levites. "And unto the children of Levi, behold I have given the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent meeting." (Num. 18:21).

As the Israelites established national life in their promised land

the principle of the tithe became an established law. During the history of God's people from this time on to the coming of Christ, the periods of prosperity and blessing were times when they turned to God in worship and true allegiance and the tithe was paid. When they turned every man to his own way and turned from God and worshipped idols, the tithe was not paid and there was no blessing. Broken allegiance always means a people separated from God, while allegiance calls for a portion separated for God.

Each return to God established the payment of the tithe as a requirement. So God's people fluctuated from blessing to separation repeatedly for centuries until Malachi tells us that in his day there was great darkness, broken fellowship with God, neglected worship and gross irreverence of Him. But God held a great hope for the people in the coming of the Messiah and made an appeal to the people to prepare for His coming and to return to God. "From the days of your fathers ye have turned aside from my ordinances and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye robbed me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now therewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, said Jehovah of hosts. And all nations shall call you happy, for ye shall be a delightsome land, saith Jehovah of hosts. And they shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I make; And I will spare them as a man spareth his own son that serveth him." (Mal. 3:7-12, 17.)

CHRIST AND STEWARDSHIP

The kingdom of God was uppermost in Christ's teaching. His disciples were taught to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." In His parables and other teachings Christ describes the nature of the kingdom and the relationship between the King and His subjects. He said, "Seek ye first the kingdom of God and his righteousness." "The kingdom of God is within you." In the parables of the stewards with the pounds and talents given them, Jesus taught the need for allegiance of each individual member of the kingdom.

In these stories we learn that these individuals were not their own. What they had was not theirs. Even the time at their disposal was given them. The pounds and talents yere given to be used for the king, and some day that King would return to receive His own with usury. That increase depended on what the steward did with what was given him. The first law of

stewardship is that a steward is bound to safeguard his Lord's goods and to use them. The more of his life and interest he puts into the use of the God-given talents, the more the talents increased and the more the King was glorified. All that the good steward did was prompted by the thoughts of his King and his desire to please and obey Him. His allegiance was genuine. It is but the natural consequence that the good steward should receive more because of his faithful use of what was first given. Besides he entered into the joy of his Lord. But the unfaithful steward not only lost what he had but was cast out into outer darkness. How like the garden story of Adam.

Christ was Himself a perfect example of a good steward. He said, "I came not to do mine own will but the will of him that sent me." "Not my will but thine be done." "I have glorified Thee on the earth, having accomplished the work thou hast given me to do." "Now they know that all things that thou hast given me are from Thee." Jesus also prayed that His disciples should be in Him as He was in the Father. "I beseech you therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." "Ye are not your own, ye are bought with a price." Yes, Jesus bought each one of His own with His very life blood. He put all He had into God's service to do the work He came to do; He was the perfect Steward. Through His work of redemption Christ paid the debt of man's separation from God.

At the moment of our reconciliation, when we are at one with God, just then do we become debtors again for what we have received. We are not separated from God—then in His law of life the separated p o r t i o n becomes the tithe, a vital and living principle. To keep what we have received to ourselves is to lose it. The law of preserving the blessing is obligatory. To that end we are taught that, "He that would save his life must lose it."

Yes, Jesus believed in the law of the tithe. He said he came not to destroy the law but to fulfill it. He gave it such a full meaning that we know if we are to live happy Christian lives we must pay God what we owe Him, the tenth of all our income. It must be paid wholly to God, for it rightfully belongs to Him. It must be paid cheerfully, for God loveth a cheerful giver. It must be paid with humility, for a humble and a contrite heart the Lord will not despise. It must be paid faithfully, for it is required of a steward that he be found faithful.

Every man is a steward whether he personally recognizes it or not. Each one, faithful or not, must give an account of himself to God.

Jesus said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." "The tithe is the Lord's."

Jesus is our High Priest after the order of Melchizedek, we read in Hebrews. Therefore, He will receive our tithe and from Him we shall receive our blessing.

WHAT PAUL TAUGHT ABOUT STEWARDSHIP

Paul entreated the early church thus, "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." Paul taught the early churches the grace of giving as a part of a life abounding in all grace. The tithe was to Paul a debt owed to God. Liberality was a grace that was to govern Christian living above the tithe.

THE TITHE OF TODAY

Surely we conclude from the Bible teaching that the tithe is the very least that can be expected of us as good stewards of our possessions. God has not changed His laws or He would have told us so.

If in the days of the Israelites and the early Church, the tenth of all the increase was the least that God considered adequate to carry on the religious work of the times, surely in this day of considerably greater wealth and opportunity with light and knowledge of the Bible to guide us and with the great commission of world evangelism laid upon the church, God does not require less than the one-tenth of our earnings to support His world program.

Never was there a time when the whole world was in such distress and struggle. Selfishness and greed are the dominating forces today. Never a time when men called evil good and good evil more than today. Never was there a time when men seem more separated from God and unable to know and do His will. Every man doeth what seemeth right in his own eyes. Never was there a time of greater challenge to God's people to return to their Lord with honest and true allegiance.

The world needs a church to bring order out of chaos, peace out of war, love out of hate. Everything else has been tried that man can conceive of, to no avail. But we must confess, the church is not able to cope with this task. We are helpless before the challenge of the needs of the world. If Christ is to have dominion over land and sea, if earth's remotest regions shall His empire be, something must happen to His people. The love of Christ must constrain us. "If ye love me ye will keep my commandments."

The church cannot carry on its work without money, any more than any organization. God knew that and so provided adequately for its support by the law of the tithe. Money is the acid test of a man's love. It is the thing he covets most. God knew that also. So He said, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." The first great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The payment of the tithe is a part of the great test of love.

"Teach me, O Lord, the way of thy statutes and I will keep them to the end."

"Bring ye the whole tithe into the storehouse."

God and this saddened, darkened, suffering world wait for His people to obey.

Efficiency Stewardship: What The Tithe Would Do

By T. C. STRANGEWAY, D.D., Secretary of the Board of Administration

THERE was a young man in my congregation in Philadelphia who was always asking me questions when I called. I knew that young man very well and so when he asked me a question, I used to say, "Do you want to know, or do you just want to argue?" I am taking it for granted that every Christian will want to know the solution to the problem of possession, especially as related to what we set aside for God's work.

A minister has some interesting experiences, especially if he is a traveling minister. I was visiting with a man on a train not long ago and we were talking about the question of benevolences. I said that I believed that the minimum for every individual to set aside for benevolences was one-tenth of his income. He looked at me for a moment and then said, "Almighty God Himself could not prove to me that I ought to give away a tenth of my income." Of course, argument with such a person would be useless. Christians, however, are anxious to know God's will, and so we seek it earnestly together.

Christians become tithers, that is, they set aside a tenth of their income for God's work, for various reasons. There are those who carefully study God's Word and feel that it is the plain teaching of the Bible. When they are convinced, they give glad obedience to this teaching. Other Christians accept God's promises as a challenge. They take God at His Word when He says, "Bring ye all the tithes into the storehouse that there may be meat in my house, and prove me now herewith, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Some have called this a very materialistic reason for being a tither. Let us not condemn what God has blessed in many lives.

There is another strong reason for becoming a tithing steward, that I have been asked to write about. *Tithing is the most efficient method of providing for God's work and solving "the giving problem" that has ever been suggested.*

The Christian Church is a vast enterprise with scores of entire denominations in every nation and continent. It numbers about 700,000,000 members with all of the expenses connected with benevolence and education and worship and service. It is by far the most vast enterprise in the world. Naturally huge sums of money are necessary for the work.

Christians believe that God established the Church and that God has guided in the responsibilities the Church has accepted for service at home and abroad, in our own churches and in every needy field. Certainly, God knew of the great spread of His work and certainly He did not establish so vast an enterprise through Jesus Christ, without a plan for carrying it on. It is just as sure that God did not expect such a program to be financed by soup sales and rummage sales, or even plays and bazaars. Such methods would not

begin to provide for the need, and they are "cheap" to say the least.

Many Christians believe that tithing stewardship is the plan God had for efficient provision for His work. They have received a great blessing and they want to be worthy of the love of God. They feel that a tenth is a minimum of what they can offer and they have found this method a solution for "the giving question." It proves efficient both from the standpoint of the Church and from the standpoint of their own lives.

People are conscious of need in the world today as never before. Suffering is everywhere. Vast sums of money are being appropriated for defense in case of further spread of war to our own country. Many believe that peace will never be brought to our world by force of armaments. There was never so great a need to take the message of Jesus Christ to a war-torn world. Perhaps if the Church had been more efficient in doing this, our world would not be as it is today.

Christian people are responsive to the crying needs of our day and they want to see these needs met. There is an efficient way to finance such an enterprise and that is by the practice of tithing stewardship in every Christian home. Well over half of the wealth of the world is in nominally Christian hands. If one-tenth of the income of Christians were dedicated

to God's service it would multiply the income of the Church five times.

The Church has been God's instrument before to bring civilization through Dark Ages, and God will use the Church again if it is worthy, if it is efficient and honest and trustworthy.

Christians have always found that blessings were poured out upon them when they gave themselves and their possessions in God's service.

There would be great blessings in tithing stewardship for the denomination in its work in all of the world. If every member of every church would set aside at least ten cents each week out of the tithe, for missionary service it would produce a million dollars a year in our own denomination where we receive less than half that amount now for the demonina-tional missionary budget.

In a railway station out in Kansas, I picked up a little booklet of a sister denomination a few days ago and I was inspired to read that the minimum goal for missionary giving in that church is forty cents per week per member. In that denomination a member is not in good standing if he is not a tither.

There would be great blessing in the individual congregation if all of the members were tithing stewards. There would be "meat in God's house." There would be no need for "high pressure" finance and there would be no need for "cheap" methods of money-raising that bring shame to Christ's name.

There would be blessings in tithing stewardships in every Christian home for God would be remembered and given His rightful place. It would solve "the giving problem" in an efficient way and it would make available for God's work the great resources of the Christian homes of the world. God's Word would be proved true and there would be poured out "a blessing so that there would not be room enough to receive it."

WHAT SHALL THE ANSWER BE?

We need a new Pentecost. We need a revival of religion that will shake the church to its foundations . . . . . Christ carried the world in His heart, and the church that has not room enough in its heart for world concern has not room enough for Christ. There will be no return of Pentecost to a church that is devoid of missionary zeal. If we are to have a revival it must have room in which to spread, and a corner is not big enough.

The field is the world, and God is sounding out His ancient marching order: "Speak to the children of Israel that they Go Forward!"

James I. Vance in *The Field is the World.*

Self-Satisfying Stewardship

By LULU BUCHANAN MELOY, Wichita, Kansas

PRACTICE the presense of God" is one of the most frequent challenges that Muriel Lester, of London, England, gives as she speaks to American audiences. She is known as the Jane Addams of London. She and her sister gave up their comfortable home and moved to a slum district, where they lived for seven years before they were accepted as really belonging to the neighborhood. She speaks of the "God part" of a person and exhorts folk to exercise "self-discipline" and to "use the whole personality," "become partners with God," in building His kingdom here on earth.

The narrow view of stewardship is not attractive. There are some people who make tithing their goal, and "keeping the Sabbath" their slogan, but going to church is the only different thing they do and then they feel that their whole duty is done. On the other hand, full, joyful, satisfying stewardship is manifest in some lives. They give personal evidence of a life well lived. The Christian finds satisfaction in consecrating his life to God and treats everything as if it is God's.

A GIVER OF GOLD

A name, widely known, throughout the nation, is that of the late A. A. Hyde, the manufacturer of Mentholatum. In a time of business adversity and reverses he decided to become a tither. He began by giving a tithe and continued giving more and more until he was living on the tithe and giving nine-tenths. He was deeply interested in every community enterprise. He was one of the leaders in creating the Community Chest in Wichita, Kansas; had a part in founding the Council of Churches, and in establishing the Mexican Mission; was a devoted leader in his own church; a participant in various social agencies, a donor of thousands of dollars to the local and international Y. M. C. A. People of the community remember him and speak of him in highest terms, not only as a generous giver but as a splendid and wonderful Christian steward.

A HUMBLE WITNESS

A man with a common school education and a very ordinary employment was converted and united with a Baptist church in Eastern Illinois forty years ago. He was actively interested in his church. He attended a Bible Training School and now for more than twenty-five years has gone up and down the hills and valleys and back roads of Southern Indiana establishing and supervising Sabbath Schools for the American Sunday School Union. In his parish of more than two counties, hundreds receive instruction in Bible and take their stand for Christ through his influence every year. No man is better known and loved all over Monroe and Brown counties. Last year the Kiwanis Club of Bloomington, Indiana, awarded its plaque for outstanding achievement in the community to this man, W. C. Chafin.

Dr. W. L. Bryan, President Emeritus of Indiana University, was among those who paid tribute to him.

MOTHERS

Many a Christian mother has given all she has for the glory of the Master. Some have given in service, example, children, and worldly goods. Two widowed mothers lived for years in Monmouth, Illinois. Their names were similar—McClenahan and McClanahan. One gave four sons to the ministry and to Christian education in this and foreign countries. The other sent her larger family into these professions and also medicine, and for years sat in her wheel chair building the Kingdom of God through her children and prayers. A great circle of friends marveled at the breadth and scope of interests of these women and felt the power of their lives and their prayers even though both were confined to their homes.

"SHE WORKETH WILLINGLY"

Only eighteen miles from Monmouth, in a little river town, lives a woman who has been a Christian steward in a large sense. Fifty years ago she and her husband were taking part in county and community affairs. For years they ran a printing press which did highly technical botanical work. Mr. Patterson was an authority in Botany and in several languages. Much of the type had to be made by hand and carefully set because of the specialized work. They attended two churches, not because they had differences of belief, but because both churches needed them. Since Mr. Patterson's death, Mrs. Patterson has continued to keep her home in the same little village, which would be unattractive were there no such souls there. She has for years held a printing contract with the John Crerar Library of Chicago. She gives employment to some who badly need it, as she manages, oversees, and sets up index cards under the very exacting requirements of this technical library. Neither she nor her husband may have thought of themselves in terms of Christian stewardship, but they felt, and she still feels that she can be of greatest service there. So she lives and serves and gives of herself in beautiful Christian example year after year.

LEADERS OF YOUTH

In northern Wisconsin stands a small church college. The two men who head the institution, as President and Dean, were lumber jacks in their early lives. Some one told them of the school, which was then an Academy. They entered it even though they were mature men, because they wanted an education. After completing their work and taking graduate work in eastern colleges, they returned to the school that had given them their start, and they are still giving their best for the students of Northland College. They dedicated themselves not only to the cause of education but to making the lives of all their associates of faculty and student body

(Mrs. Meloy modestly refrains from speaking of another mother—Mrs. Buchanan, also of Monmouth, the mother of Lois in India, Dr. Howard formerly of Egypt and the Sudan, the Reverend Bruce formerly of Ethiopia, Dr. Dales of Monmouth College and the writer of this article, the wife of a minister.—Editor.)

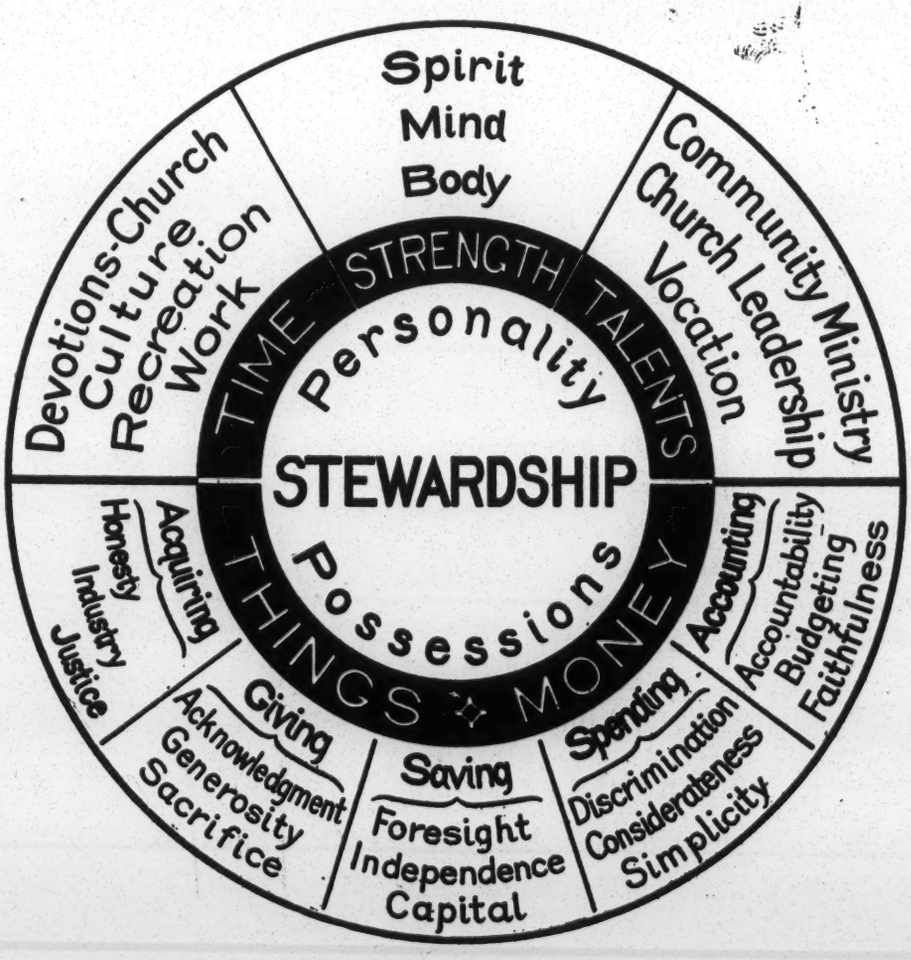
richer and fuller and Christian. Some familiar with our own church colleges can give like examples of devoted life and service.

A COUNSELLOR OF GIRLS

One little woman left a wonderful impression on every one whose life hers touched during the few years she served as superintendent in one of the Eleanor Clubs of Chicago. Dr. Gertrude Batcheller and her husband had studied medicine at Northwestern University before they went to Japan as medical missionaries. Her husband contracted an oriental disease, diagnosed his own case, and gave himself two years to live. No cure was then known. In less than two years, he returned to Chicago with his wife and their three children. He asked his Alma Mater to take up and continue the research he had begun on the disease he carried, using himself and his body after death to the cause of conquering the disease. Dr. Gertrude Batcheller, small in physical stature, was big in a spiritual way. The girls and women of that Eleanor Club loved and respected her. She had little of this world's goods, but gave generously of the wealth of her wisdom, rich experience, and love.

There are scores of others who are finding joy in striving to live serviceable, consistent lives, helping to the best of their ability with a consciousness of God's presence and sufficient grace to build the King-

(Continued on page 18)



The Entreaty of Love

By MISS OMAH WOODS, Los Angeles, California

OTHER articles on Stewardship representing various phases of the subject, are presented in *The Women's Missionary Magazine.* In this article emphasis will be placed on the personal and spiritual aspect of Stewardship, for the Entreaty of Love appeals to the heart and emphasizes our motive in giving.

In looking at the meaning of the word "entreaty" the Dictionary defines it thus: "An earnest request; to beseech; to implore, supplication, importunity."

A Biblical illustration of the use of the word is found in the beautiful story of Ruth. The love which Ruth had for her mother-in-law made her willing to sacrifice home and native land; and when urged by Naomi to return to her people replied: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go: and where thou lodgest I will lodge; thy people shall be my people, and thy God my God: where thou diest, will I die: the Lord do so to me, and more also, if ought but death part thee and me."

The word Love is clearly defined and illustrated in John 3:16.

By Stewardship, we mean the recognition of and faithful administration of all of life; of personality, time, talent, influence and material substance in accordance with the spirit and ideals of Jesus himself.

WHO MAKES THE APPEAL?

The appeal of Stewardship challenges us because of the one from whom it comes. "Ye know the grace of the Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

Jesus Christ is the perfect Steward because He gave His life for this sinful world. Contrast this Conqueror with world conquerors.

"Jesus and Alexander died at thirty-three,
The Greek made all men slaves; the Jew made all men free;
One built a throne on blood; the other built on love;
The one was born of earth; the other from above.

"One won all this earth, to lose all earth and heaven;
The other gave up all, that all to him be given.
The Greek forever died; the Jew forever lives.
He loses all who gets, and wins all things who gives."

Stewardship approached from this angle makes its strongest appeal since the motive in giving is clearly drawn. Jesus, the master-teacher, defined and taught Stewardship. One of His methods of bringing home the truth was by the use of Parables. In sixteen out of the thirty-eight parables He taught Stewardship, either directly or indirectly, so the principle of man's Stewardship and his accountability for his personality and possessions are the very heart of the teaching of Jesus.

In the Gospels, one out of every eight verses has something to say of Stewardship. The foundation stones of Faith and Prayer are each re-

ferred to five hundred times, while material possessions are mentioned one thousand times.

Some one has said, "The grace of giving runs like a golden thread through the Word of God."

Jesus also taught, by example and precept, the need of sacrificial giving, for of himself He said, "Greater love hath no man than this, that a man lay down his life for his friends." He commended the widow who gave cheerfully and sacrificially her mite, which was all her living. To Zaccheus, who made fourfold restitution for his dishonesty, He said, "This day is salvation come to this house."

We heard recently an illustration of sacrificial giving. "Two men were at the waterfront waiting for the departure of a boat to China. One explained he was interested in its sailing because he had ten thousand dollars worth of equipment on the boat for a hospital in China. The other said, 'I, too, have a gift on that boat, my only daughter is going to China to give her life as a missoinary.' The wealthy man replied, 'My dear brother, I have given nothing, compared with your gift.' "

Communists have learned the value of sacrifice to their cause. Every member must pay his annual dues and must answer the following questions:

1. How many addresses on Communism have you made?
2. How many meetings on Communism have you attended?
3. How many Converts to Communism have you made?

A lady offered to replace the worn shoes of a fifteen-year-old boy. He replied, "I have plenty of money to get new shoes, but how can I spend money on shoes when these kids need our Communistic literature?"

FOR WHAT IS THE APPEAL

The Entreaty of Love is for the Evangelization of the needy world. There are still uncounted millions without the knowledge and love of God. Jesus was moved with pity and compassion upon the multitude. How does the appeal of the countless millions affect the average Christian of today?

"Hark! the wail of heathen nations;
List! the cry comes back again,
With its solemn, sad reproaching,
With its piteous refrain:

" 'We are dying fast of hunger,
Starving for the Bread of Life!
Haste, oh hasten! ere we perish,
Send the messenger of Life!'

"Christian! can you sit in silence
While this cry fills all the air;
Or content yourself with giving
Merely what you well can spare?"

BY WHAT METHOD REALIZED

By what method is the evangelization of the world to be realized? Is money the main factor for the work? No. Jesus selected eleven men, taught and commissioned them to carry on after He left them. God still needs men for the evangelization of the world and God knows that nothing so develops character as the love-prompted sharing of time, talent, personality and possessions that have been entrusted to men.

There are many illustrations in the Bible; those through the centuries; and the ones of modern times which

tell of men who, responding to the entreaty of love, have tested the value of stewardship and found they were abundantly blessed in the experience.

Leading the procession of the Patriarchs is Enoch, who gave God first place in everything. Abraham, a friend of God, gave himself and his possessions to the Lord. Joseph was a model steward in his relation to God and to men, for the "Lord was with him" at all times. Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. All along the line of Old Testament characters there are men who were God's faithful Stewards.

In the New Testament we find the names of Stephen, the Martyr; of Mark and Luke, the evangelists; of Paul; of Barnabas and many others. The most outstanding illustration is Mary of Bethany who gave her most precious gift and lovingly rendered the most humble service to her Lord.

Every century from the first to the twentieth has had its witnesses whose lives attest and exemplify the principle of love's grateful Stewardship.

John Ruskin gave himself and his wealth to the service of the poor. It has been said of him, "All our social reform movements are largely the influence of John Ruskin."

"Chinese Gordon," a man of prayer, has this epitaph, "Major General Charles Gordon, who at all times and everywhere, gave his strength to the weak, his substance to the poor, his sympathy to the suffering and his heart to God."

Leland Stanford felt he had nothing to live for after his only son was taken, but he had a vision of the need of humanity and the Leland Stanford Junior University, at a cost of $20,000,000, stands today as a memorial to his son. In addition to this he left all his property "to go on doing good" to the rising generation. Pressley, a former merchant in Monmouth, Illinois, is a familiar name in Egypt, because he gave $10,0000 to a small girls' school in Assiut, Egypt, as a memorial to his deceased daughter. Hence the "Pressley Memorial Institute." From this school hundreds of Egyptian girls have received Christian training. Today its graduates are teaching in the schools up and down the Nile River. There are between 500 and 600 girls enrolled in this one school annually. Who can measure the rich returns from this investment realized in the transformed lives of these girls?

What shall I more say, for the time would fail me to tell of Livingstone, of Gladstone, of Queen Victoria, of Crowell, of Colgate, of Proctor and of many others whose gifts have been prompted by the "entreaty of love."

"There are loyal hearts,
There are spirits brave,
There are souls that are pure and true,
Then give to the world the best you have
And the best will come back to you.

"For life is the mirror of king and slave
'Tis just what you are and do;
Then give to the world the best you have
And the best will come back to you."

The writer cheerfully adds her testimony to the joy and satisfaction that come from the prompting of "The Entreaty of Love" in giving.

Findings of Conference on Stewardship

By MRS. K. G. FLEMING

At the last Steubenville Presbyterial Convention sectional conferences were held, one of which was on Stewardship. Mrs. Fleming, then under appointment with her husband to go to the Sudan, led this conference and by request prepared these "findings."

IN our conference on Stewardship we used, as a basis for discussion, material from Dr. J. E. Simpson's book, "This Grace Also." When we realized that "one verse in every four in the Bible deals with our possessions in one way or another," and that "19 of 37 parables have to do with money or possessions," we had a new conception of the importance of our responsibilities as stewards. In searching the Old Testament, we find that God required, again and again, a "separated portion" to keep before man the fact that God is owner of all and man has all things from God. The tree in the Garden of Eden; the first-born at the time God made Israel a nation (Ex. 13:1); the Seventh Day (Ex. 31:12-15); the Tithe (Lev. 27:32); the First City to be conquered in the Promised Land (Joshua 6:17, 18); these are all examples of the "separated portion." We found that the New Testament is the story of a "Gift"—God's gift of His Son; that it teaches proportionate giving; that our stewardship may be summed up in four points: (1) God is the owner of all things; (2) He entrusts His holdings to us; we can do as we please with them; (3) He returns and demands an accounting; (4) He rewards the faithful and punishes the unfaithful.

With this Biblical background for our discussion, we took up the subject of our stewardship in connection with the evangelization of the world. The conference participants were delegates to a missionary presbyterial and it was deemed unnecessary to discuss whether or not we have a responsibility to spread the Gospel. Our chief interest was in discovering how we can faithfully discharge our stewardship of this great task. We discussed three ways: Going, Praying, and Giving.

Our only reason for not being engaged in full-time Christian service should be a conviction that God does not want us there. So many people say, "I've never felt the call," when we should say, "I've no reason *not* to go."

The one thing for which we shall all be held accountable is for our use of prayer for this Cause. When Christ sent the seventy out He said, "The harvest indeed is plenteous but the laborers are few: *Pray ye therefore* the Lord of the harvest, that He send forth laborers into His harvest." The woman who spends her life in service for Christ in missionary work makes a great contribution, but how can we measure the contribution made by a completely consecrated shut-in, who, physically unfit for active service, and perhaps unable to give much, still spends hours in "praying the Lord of the harvest?"

"Our church envelopes do not reveal half so much the poverty of our pocketbooks as of our souls." Is this not true of our missionary giving? We discussed the relative merits of *giving* and *raising* money. It has

been said, "Stewardship is not man's method of raising money, but God's method of raising man." As faithful stewards we should give a definite proportion according to our means, as that *due* God, and our free-will offerings, Thank Offerings, etc., as expressions of our *love* for God. In many cases the tithe will not be enough and each must decide for himself. It was the concensus of opinion that we can give to best advantage through the Church. It was to the Church Christ left that work of evangelization and the Church which will have to render an account.

Our conference closed with a brief mention of the reward of giving as given in Scripture: "I will pour you out a blessing, that there be not room enough to receive it." "He that soweth sparingly shall reap also sparingly; he that soweth bountifully shall reap also bountifully."

SELF-SATISFYING STEWARDSHIP

(Continued from Page 13)

dom of Love on earth. Time and space forbid the telling of the story of the friend who was told by the doctor she had six months to live; or of the couple who gave up a life in the business world and went to live and serve in the mountains; or of the host of those who are our representatives at home and abroad who are cheerfully giving their lives and abilities to bring the Kingdom of Heaven to Earth.

In his second letter to Timothy, Paul says "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." These words of the apostle at the end of a life, which was eminently considered a life of stewardship, express self satisfaction. These other lives, briefly portrayed, seem to exemplify stewardship. They seem to speak of real joy and satisfaction, though we have not the personal testimony of any one of them. Lives speak louder than words, and these lives seem to say "Because He lives I too shall live."

Lives speak for themselves. Had each of these been given opportunity to speak he could have said with the apostle Paul "I have fought a good fight, I have finished my course, I have kept the faith." Although, no great Christian is ever satisfied with self, yet every consecrated Christian may rejoice and feel satisfaction in service and life lived for his Lord.

Suggested Devotional Service

For Program—Study on "Stewardship"

By (Mrs. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1940: GREAT ASSURANCES

October: Assurance Concerning Knowledge and Happiness. — John 13:17.

Call to Worship: Psalm 84:8-12.

Song: Bible Songs Hymnal No. 3.

Poem: "Who answers Christ's insistent call
Must give himself, his life, his all,
Without one backward look.
Who sets his hand unto the plow,
And glances back with anxious brow,
His calling hath mistook.
Christ claims him wholly his own;
He must be Christ's, and Christ's alone."

Leader: Merely to know certain things without a proper attitude toward them brings little or no benefit. It has been said that knowledge is power. Power may be either potential or dynamic. An idle factory, equipped with machinery for the production of useful products, has potential power. A busy factory, with its machinery operating in the production of useful products, has dynamic power. Knowledge without resolution or action is potential power. Knowledge with resolution and action is dynamic power. Jesus evidently had these distinctions in mind when He gave His great assurance about knowing and doing: "If ye know these things, happy are ye if ye do them."

To know the truth without accepting it, to know the right without doing it, to know the path of duty without walking in it—these bring no happiness. To know the truth and accept it, to know the right and do it, to know the path of duty and walk in it—these bring happiness. It is not enough to know the great commands of the Bible: to be valuable, those commands must be obeyed. It is not enough to know the great truths of the Christian religion: to be valuable, those truths must be believed. It is not enough to know the great promises of the Gospel: to be valuable, those promises must be accepted. To be valuable, knowing must be translated into doing: creed must be translated into life.

Prayer: That we prove ourselves faithful stewards to God by our gifts of time, tithes, and talents. (For suggestions see 25, 5, and 23 Days in the Prayer Cycle.)

Closing Thought: "Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve months of fruits in all kinds of weather. Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling Him by great or dear names, can take the place of the plain doing of His will. We may cry out about the beauty of eating bread with Him in His kingdom, but it is wasted breath and a rootless hope, unless we plow and plant in His kingdom here and now. To remember Him at His table and to forget Him at ours, is to have invested in bad securities. There is no substitute for plain, every-day goodness."

His Works Are Marvelous

By MISS ANNA A. MILLIGAN, Sterling, Kansas

AFTER nearly two years in Egypt and India, the war threat made it necessary to return to America. An opportunity to come by the Pacific was too tempting to resist so we went aboard the SS STRATHALLEN at Port Said June 21, 1939 and sailed to Sydney, Australia with day stops at Aden, Bombay, Colombo, Perth, Adelaide and Melbourne. At Sydney, we went aboard the SS MARIPOSA July 21, 1939, and sailed to San Francisco with day stops at Auckland, Fiji, Samoa, Honolulu, and Los Angeles.

If we had been asked to make a choice of three island stops in the South Seas, we could not have chosen other than as our boat had planned. The Fiji, Samoan and Hawaiian Islands are outstanding in this region of some of the most romantic phases of missions; the field of brilliant evangelization and missionary conquest. Nowhere in the world have missionaries passed through experiences so tragic at the hands of cruel idolaters, and nowhere in the world have the triumphs of the gospel been more clear and complete. Here kings and queens have laid their crowns at the feet of the Christ. Here chiefs and nobles have joined with the lowest and humblest and placed their idols at the feet of their missionaries—the ambassadors of the Christ.

FIJI TODAY

It was truly a thrill to land at the Fiji City, Suva, with its public buildings and private residences, with its people gathered in crowds at the dock to see our steamship land its

Fijians Today.

passengers, for an ocean liner does not visit them every day, nor every week; and to see the five policemen dressed in official uniform, resplendent in gold braid and brass buttons, handling that crowd with consummate dignity.

We took automobile touring cars and drove over the city, and out through the country where we saw their good roads, public works, schools and churches scattered about almost as numerously as in any of our states. These Fijians have the record of being the banner church-goers of the world. This is where, after the gospel message had been accepted, there were more families that attended public worship and observed family prayers than in the most enlightened centers of Christendom. This is where our Indian Church of the Punjab had the honor of sending their first foreign missionary, Hakim Din to work, with his wife, among the Hindu inhabitants of the islands. We saw many of these Indian people during our ride that day. We met Indian ladies on the streets dressed in their beautifully bright saris of various colors—a veritable flower-garden moving about.

A GLIMPSE OF OLDEN TIMES

At two places on our ride a big, strong man was dressed in the frightful old war regalia, carrying the famous old war club, evidently just to show tourists what they once were and from what depths they had been lifted. The driver of our car told us that they dressed-up in these costumes only when tourists were present.

It was a sufficient reminder of the awful degradation of the people before the coming of the messengers of the gospel. The Fiji groups, it is said, may perhaps challenge any other record of gospel transformation and triumph in any age or land, to outshine the golden pages of its history. The condition of the islands when missionaries first landed was simply horrible. The people lived in such a death shade that cannibalism was required by their religion. Infanticide, strangling of widows, tribal wars, and atrocious cruelties were common and awakened no revulsion.

If a chief builded a hut, he surrounded the piles upon which it rested by rows of human beings buried alive. If he launched a canoe, the rollers by which it was borne to the sea were living human bodies, crushed and ground to jelly by its weight. The sick were slain. Few men lived to old age. Husbands, when seized by that revolting hunger, would kill and eat their wives, if another victim was not immediately available. Wives were strangled at the funeral of their husbands. When the missionary, John Hunt, went to Fiji to begin his missionary career, his first sight upon landing was a cannibal feast where sixteen wives of a chief who had recently drowned at sea were being strangled to make the feast.

It is estimated that two-thirds of the children born to Fiji parents were slain at birth, and those that were allowed to live were trained to cannibalism by their mothers.

Two chiefs had a record of nearly 900 victims. The story of Fiji has no adequate language terms by which to describe the abasement of

the people nor their atrocious and abominable customs. Dr. Leonard called Fiji, "This annex anti-chamber of the bottomless pit." John A. Woolley called it, "The hell of the Pacific," Amos R. Wells said, "Those islands were the central hell of earth."

In fifty years changes took place which no pen can portray. Against such colossal wickedness as has seldom confronted a missionary in any pagan land, messengers of the gospel of Christ went forth in the name of Jesus and with faith in His presence and power. Therefore His marvelous works have been wrought. Those missionaries realized that for such as these Christ died. For such as these missionaries worked and have gone to martyrdom. They have held the Communion services where once were held those fiendish cannibal rites. Within eight months of the landing of the missionary on one of the islands, a vessel called "The Active" was shipwrecked and the natives did *not* eat the crew that were able to reach the shore alive from the wreck.

When Dr. A. T. Pierson spoke in Pittsburgh Jubilee Convention of the United Presbyterian Church he said: "If you had been wrecked on the Fiji Islands eighty years ago, you would have been roasted and eaten by cannibals. Today 1300 church spires point white fingers toward heaven, many of them erected on the sites of cannibal ovens."

We saw several schoolhouses and heard the children reciting their lessons and songs. In the ancient Fijian city of Bau stands a stone with a history of thrilling interest. In the old days it had stood in front of the chief temple which on a high foundation had towered above the many fanes and shrines of Bau. The corpses destined for cannibal orgies, trailed in their gore along the dusty paths were dashed by the head against this stone as an offering to the gods, before being devoured. Now this sacred stone is converted into a baptismal font and has been

Queen Victoria

set up in the big Christian church of Bau. A cavity has been hollowed out in it and members of the church of Jesus Christ have here sealed their ingrafting into the body of Christ, and shown to the world their partaking of the benefits of the covenant of grace and their engagement to be the Lord's. How marvelous are His works!

AFTER A CENTURY

James Calvert went out to Fiji more than 100 years ago. In labors and weariness and weakness and loneliness for years he worked with

a contagious cheer and faith that nothing could daunt, and he lived to see his forlorn undertaking crowned with a success even beyond his dreams, for he won King Thakombau to Christ. This King has been called the "Africaner of the Fijis." Long and violently he protested against the influences of the gospel. So it was a surprise indeed when one day his subjects heard the death drums which were used to call to cannibal feasts and they gathered to find no feast in sight. Instead the great throng of people looked on in wonder when they saw their king, this "Scourge of all the world" as he was called, rise and renounce the old stormy gods of cruelty and war, then kneel with all his wives and children in worship of the Christian's God. Later, he asked for baptism and chose a new name, the Christian name Ebenezer, which means "stone of help." He chose one wife to be his Christian helpmeet and she took the name Lydia. His last act as King was to cede Fiji to Queen Victoria, sending her his war club, saying through an interpreter, "The King gives Her Majesty, Queen Victoria, his old and favorite war club—the former and until lately the only law of Fiji. The barbaric law and age are of the past and his people now submit themselves under Her Majesty's rule to civilization." Thus the Fiji Islands became a British possession. The old King died a gentle, faithful, consistent Christian.

The old war club has been viewed by thousands of visitors in the Museum in London. And the crown that now adorns the brow of James Calvert in the Glory Land contains one unusually bright jewel from the Fiji Islands.

AN INCIDENT IN THE LIFE OF JAMES CALVERT

Among the converts was Tovo, a daughter of a chief, who hare been betrothed in infancy to the King of Lakemba. Mr. Calvert would not baptize her until she promised that she would not become one of the thirty wives of the king. But the king refused to relinquish his claim to the girl and set forth with a fleet of war boats to take her by force. When he made ready to go for his bride Mr. Calvert warned him that he was doing wrong and that he could not fight against God.

The king set forth in fair weather, but a contrary wind sprang up and four of his war canoes were lost and never heard of again. When the wind changed, the king and the rest of his party came within sight of Ono, the island home of the girl. The storm was so severe that they all thought they would be lost. The king vowed many vows if he ever reached his own land of safety. When at last he arrived in Lakemba he begged Mr. Calvert that his words of warning might never follow him again.

From *Life of James Calvert*—Quoted in *Christus Redemptor*.

Mourning Customs

By MISS CAROL E. McMILLAN, Beni Suef, Egypt

I HAVE been much impressed with the mourning customs followed here in Beni Suef. It is probable that they are quite similar to what are found in other parts of Egypt, but to me they were almost as new as they will be to my readers.

The only living brother of one of the teachers, a Copt, died suddenly although he had been ailing for some time. There are degrees in mourning according to the relationship and the age of the departed. This man was the father of a family and in middle life, so the mourning for him would be the wildest and most unrestrained.

The other teachers, a Bible woman and I went in the evening to show our sympathy. I was shocked and amazed at the sight that met us. Building had been going on in the house and the floor in the room where the women were gathered had been prepared to lay tile so that it was all sand and dust. Women friends and neighbors all dressed in black were sitting on the floor and almost filled the room. The widow had blackened her face with mud at the canal as the group of women mourners returned from the cemetery so that she looked like a coal heaver. She had also plastered mud on all her clothes which she could reach. She was in her stocking feet. In the little open space in the room this woman moved with a rhythmic movement of her whole body. She was holding opposite corners of a large black handkerchief and throwing her arms wildly into the air with the same rhythm. When she caught sight of us she quickened her movements and started to shriek things about her sorrow and about the departed. She both looked and acted like a demented person. Because she had been carrying on since eleven o'clock A. M. she had become so hoarse that speaking must have been painful. She continued the wild outburst of grief which the sight of us had called forth while one and another tried to calm her.

The Bible woman who was with us visited the family periodically. She went to her and by persuasion and some force pulled her down on the floor where she sat but with her head and body still swaying rhythmically, constantly slapping her cheeks and shrieking her expressions of grief. The Bible woman took hold of her hands to keep them still and began to talk to her telling her how wrong it was for a Christian to act as if she had no hope—that this was the time to find comfort in her religion and to witness before others a good confession of her hope in Christ. At first she paid no attention and struggled to keep up the movement of her body, but after some time she listened a little and by degrees became more calm. At last she was persuaded to have a basin of water brought and washed the mud from her face. When she was fairly calm, the Bible woman led in prayer. As we left, the Bible woman charged her and all of the women not to wail and carry on during the night. The Bible woman returned the next day to give what comfort she could, but all the women of the

family carried on so that they fainted by turns and she had to minister to first one and then another so that she was exhausted before evening. They kept this wild frenzy of grief up for three days. On the third day the priest came to perform the ceremony of sending the spirit of the departed away. It is supposed to remain in the room where the departed died until officially dismissed by the priest. On the seventh and fortieth days, the women of the family gave themselves up to a similar expression of uncontrolled grief. Of course they put on black, the widow for the rest of her life and the other members of the family for one year or two years according to their relationship to the man.

The next death was that of the father in a Protestant Evangelical family who himself was a true and earnest Christian. The women of his family did not use mud to express their grief but wailed and carried on just like the other family and they allowed the professional mourners to come in and by their studied recital of things concerning the departed to stir up and harrow the feelings of all within their hearing to the point of fainting. On the third day a calf was brought and slain before the door and the flesh given to the poor with fresh bread which had been baked for the purpose. The idea was that it would bring mercy to the departed. They refused to be comforted and resented any effort made by Christian friends to comfort them.

One of the teachers and I called in the home of one of the school girls, a Copt, and found all of the furniture even to the center table and a book case covered with black coverings. A large picture of the late father hanging on the wall was also covered with its black covering. He had been dead for six years. The mother was only a young woman and she said in what was a sort of simple protest that whenever her daughter was displeased with her, she would come and sit before the picture of her father and cry as if to accuse her mother to her father. She also told us as if it were a thing of merit that in all that time she had not worn a stitch of anything but black. After some talk with her we think we persuaded her to take off the black coverings from the furniture at least.

I think I never realized before what deep and sincere gratitude should fill the heart of every real Christian woman who knows the tender, understanding, sustaining comfort that we have in the Lord Jesus Christ.

THE CHRISTIAN'S COMFORT

"E'en for the dead I will not bind my soul to grief;
Death cannot long divide.
For is it not as though the rose that climbed my garden wall
Has blossomed on the other side?
Death doth but hide, does not divide;
Thou art but on Christ's other side!
Thou art with Christ and Christ with me;
In Christ united still are we."

Sitt Assa--Freed, She Served

By MISS RUTH A. WORK, Assiut, Egypt

LORD and Lady Aberdeen, on their honeymoon up the Nile in 1878, were so moved by the awfulness of traffic in human beings in the Sudan that they bought from slavers three promising young boys and gave them their freedom. They brought them to Assiut, and there in the old Assiut Church Dr. John Hogg baptised them, Lord and Lady Aberdeen themselves taking the vows.

Some time later these boys risked their own lives and freedom and "made a gallant rescue of three slave girls, their own fellow-countrywomen. "They hurried them up to Dr. Hogg's home, and the girls, choosing to accept his protection, were thus freed from bondage."

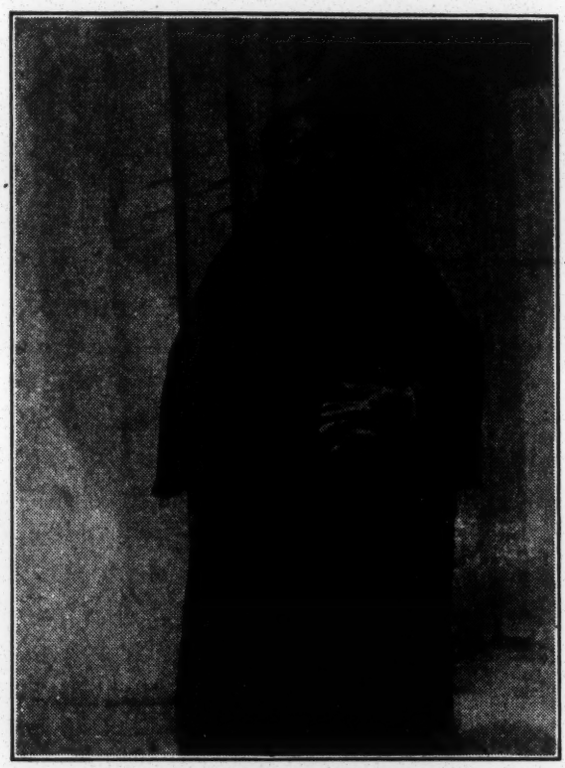
Miss Martha McKown gladly took them, Fanna, Kaltoona and Assa, into the little old boarding school on the city wall. And there among a strange people speaking a strange language they began their life of freedom.

Miss McKown, the founder, principal, and first teacher of the Mission school for girls, herself lent a hand in the performance of many a homely task, and her girls often spoke of her thorough training.

Assa very soon showed an aptness for house-work, gradually assuming more and more responsibility, and eventually taking entire charge of the kitchen department. This position she held until her marriage in 1906.

Later she went to the girls' school in Luxor, where she gave twenty years more of service for the girls' school of Egypt. When she was no longer able for the work, the Malaty family very kindly took her into their Home for Blind Women in Assiut, where she spent the last ten years of her life, where she "carried the keys," and where she was a blessing to all in the Home.

Late last October she had a slight stroke. During the month in the



Sitt Assa—A Beloved Co-Laborer.

Mission hospital she gave, as always radiant witness to her Savior. She always had fresh stories to tell of the beautiful kindnesses of the nurses, Egyptian and American; the nurses, in turn, were warm in their appreciation of her lovely Christian character and her response to all that was done for her; often she would "speak her thanks in both English and Arabic."

She loved Miss Mariam's visits and her songs. One of the last songs she joined in singing was the 23rd psalm, and when we followed with "Jesus loves me" she sang the chorus and led out on the second verse. Miss Galloway, on duty the night of the 25th of November, said, "I never saw anyone die so peacefully and so quietly, welcoming death with a smile on her face."

Her funeral in the Mission Chapel was an inspiring service, with Dr. Neal McClanahan, Prof. Yessa Bolis, Dr. Russell and Rev. Tewfik Salih taking part. And many will long remember the scene in the Mission cemetery out on the edge of the desert near Dronka, as we stood about the grave of this dear friend who from her earliest girlhood never saw her native land and kindred, and yet who was always among friends. And there was a touch of gold in the clouds, and a note of triumph in the voices, as together we sang her psalm . . . the 23rd.

Sitt Assa's "old girls" love to tell how they learned cooking and faithfulness under her teaching. "She could not be silent when she saw one of us in a mistake,—She was ever thoughtful of the girl with toothache,—she taught us many a song,—she expected faithfulness and cleverness in housework as well as in the classroom,—she loved to wear bright colors." . . . "One morning," says one, "missing me from my dish-washing, she searched me out in the class-room where I stood studying a map. 'Why are you here?' she demanded. I answered meekly, 'I am studying my geography lesson.' 'So! When you marry you will give your time to practicing *geography* on your *husband!* It will be all the same whether you wash your dishes and kettles or even prepare the food! *Geography* is the important thing!' "

An honoured member of the school staff, one finds her signature on the diplomas of the girls of her day, and after her return from Luxor she did not miss an annual alumnae dinner at the P.M.I. She kept a deep interest in her former pupils and they a warm affection for her.

Miss Rena Hogg, who from her childhood knew Sitt Assa, sums up her character in these words:—

"She was utterly trustworthy,
She could not endure crookedness,
She was warm-hearted and loyal."

A WORTHY WOMAN

A worthy woman who can find? For her price is far above rubies. She stretcheth out her hands to the poor, yea she reacheth forth her hand to the needy.

Many daughters have done worthily but thou excellest them all. Grace is deceitful and beauty is vain; But a woman that feareth Jehovah, she shall be praised.

Give her of the fruit of her hands and let her works praise her in the gates. (Proverbs 31:10, 20, 29-31.)

Remembering Miss Moore

I GOT to know Miss Moore when I first left school, 38 years ago in Gujranwala, in Miss McCullough's home. She was a natural, sympathetic girl and we never felt shy in her presence for she acted as though she were one of us. It was her every day living that attracted us.

She was an energetic and tireless worker even though she never had vigorous health. Her presentation of the Bible message was very simple—just the plain simple truth. She never compromised to make unbelievers happy. She was a great Bible student and a woman of prayer. She had a good memory, a *keen* memory, her Bible passages always ready on the tip of her tongue.

She had more children than any other missionary, both boys and girls. She took and brought up girls that couldn't get along any where else; runaway girls, babies, small children and young people. Non-Christian girls and women who escaped from unbearable situations found protection with her. No child that came to her was ever denied. If she didn't have the money to go to school, of course she provided the means. She was most liberal, her left hand didn't know what her right hand did.

For many years she supported two girls in Pathankot School until they grew up and married. She cared for no end of famine orphans, both spiritually and financially. Mrs. Daniel, our Rawalpindi Bible Woman, was one of these. She was very liberal with her money and gave milk, fruit and meat in plenty to her girls so they would grow up strong enough to marry and make good Christian homes.

She was not afraid of any one and would have fought to the death to protect any one who needed it . . . She had lots of courage. Once a girl ran away from the mission school and Miss Moore went after her on horseback. She forded the river, and rode over the hills up and down till she found the girl and brought her back to safety.

When her ailing health wouldn't let her go out to work with the Bible women she almost wept with envy of them. Then she and I worked together translating books—into Urdu until she went home to America.

Her last letter to me at Christmas time said, "How I long to be in India in His service. Though it is nice and pleasant here, I would give anything to be out there."

She loved us, therefore we loved her.

Mrs. Mary Samuel,
Rawalpindi, India.

OUR BELOVED MISS MOORE SAHIBA

"I was acquainted with Miss Moore for a long time. In the early days of my faith as a Christian, I lived with her. (Note—When disowned by her Hindu relatives because she became a Christian, Ishro found refuge in Miss Moore's home in Gujranwala. The kidnapping of her little girl from Miss Moore's compound was one of the sufferings she endured for her newly-found Saviour.) She taught and trained me as a kind, patient mother would have done. My tongue, in attempting to relate her good qualities, is powerless.

"Miss Moore was indeed a real Christian worker and missionary. Although physically weak at times, she did not permit her condition to prevent her from performing her duties. Every day following morning prayers with her household and co-workers, she, with her dear sister Sara (in Pathankot) and Indian co-workers, went out to the villages to proclaim the Good News of Jesus Christ the Saviour. This she considered a special privilege, not caring for cold or extreme heat.

"The poor, widows, and orphans were to her a special care. She helped the sick and the needy to the best of her ability, and was able to train many to earn their own living. By means of her help, she encouraged many, of whom some are now pastors, Bible Women, teachers in schools and in the Church of Christ. She was a true devotee of the Saviour, the Lord Jesus Christ.

"I believe there will be many stars in her crown for the many 'little ones' whom she has succored. To her friends she was a living, inspiring personality.

"May God give comfort to her loved ones who are left."

Ishro Hazari Lal
Bible-woman,
Elliott Dispensary,
Pathankot, writes:

MISS MOORE LIVES IN MEMORY

Nothing can be more eloquent of the love and high esteem with which Miss Moore lives in the memory of her friends in the Punjab than their own words. Would that it were possible to adequately translate from their language the expressions that we have heard from their lips about "Our dear Missahiba," as they still call her,—expressions rich in meaningful attributed pronouns and forms of verbs intended to give utterance to deep affection, highest respect and honor.

The enclosed letters from two of her long-time friends and co-workers in Pathankot, translated into tame English, give a faint idea of their thoughts in reminiscing upon her life, as they knew her.

"The respected Miss H. Moore Sahiba of the U. P. Mission of the Punjab, India."

"The extent of the time of Miss Moore's service in the Punjab was forty years. She 'brought her honor' (a term of respect) from America in 1898, and in 1938 she returned to her native land in broken health, where after a few years of waiting she entered into her eternal rest. With the Apostle Paul, she could have said, 'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day' (2 Tim. 4:7, 8).

"Our prayer is that God may continue to bless the efforts and labors that she so unstintingly rendered among us."

Iman ud Din, Pastor of the U. P. Church, Pathankot, Punjab.

In appreciation of Miss Moore's friendship and of her abundant, self-sacrificing labors for the Master, we offer loving tribute to her memory.

Euphemia Y. Stewart,
Pathankot, Punjab, India.

"She served her Lord in the Mission in several places, Gujranwala, Sialkot, Abbottabad, Pathankot, and Rawal Pindi; whether in city or district, she carried the Glad News of Jesus Christ with much zeal and self-sacrifice. The faithful work which she did was that of a good builder. She must have now received her reward, for her work abides. She was an exceedingly friendly, pleasing, patient and industrious *khadim*, (servant of God), most helpful to her Punjabi friends, always a helper of the poor, widows and orphans and a supporter of her pastor.

"She took care of and trained a number of orphans and saw them settled in their own Christian homes. As it were, her life was a fountain of water, from which many were refreshed. They received strength as, with her, they sat at the feet of her Lord. She left behind her a lamp whose light is being kept burning, passed on from one to another, bringing others within the circle of its radiance.

"When my son, Basheer, was six months old, he became hopelessly ill. His mother was also ill. Miss Moore took them into her home, nursed and c a r e d for them. ers, they were restored to health. She then said, 'I pray that Basheer's life may be spent in the service ot the Lord Jesus Christ.' True enough, to-day Basheer is studying in the Theological Seminary.

"Even though Miss Moore has moved from this world to her Heavenly Home, she truly lives to-day in the Punjab. It seems to me, I can almost hear her say, 'Work, brave ones, work for the Master.' Thanks be to our kind Father who so bountifully granted that Miss Moore give forty years of fruitful labor to the Church of the Punjab. We glory in this gift."

"So long His voice had been here guide that when
He said, "Come Home" and opened Heaven's gate
She took His hand, no valley shadows feared.
Her feet were weary, long had been the way—
Time to go home!

"That all the world the love of Christ might know
Her prayer; to sacrifice for that, her joy.
Those years of loving service challenge still
To lift her fallen torch and carry on."

—*Selected.*

Good News from Far Countries

The Sudan

MRS. VIRGIL F. DOUGHERTY, Editor, Nasir, The Sudan

"THE WAY IS EASY IN GOD'S SERVICE"

By MRS. K. G. FLEMING
Doleib Hill, The Sudan

It hardly seems possible that this is being written in the Sudan, after all the weeks of uncertainty that preceded our sailing. Even before our appointment was definite, people were saying that we could never expect to make such a trip under prevailing bad conditions, and we were forced, many times, to agree with them. But the way did open, and the trip was made safely, and now, almost unbelievably, we are at Doleib Hill.

After six weeks here we feel very much at home. The first few nights of carrying lanterns around, peering fearfully around the floors for the much-dreaded scorpions and snakes, waking—startled—at some unusual sound just beyond the screen of the sleeping-porch, (but too late to see the little jackal my husband located with the flashlight)—all these things made me wonder if I should ever walk about the house confidently and cheerfully. But by now the strange things have become ordinary and I don't feel the least bit upset when I almost step on a lizard, nor when a tall, black savage carrying a long spear crosses the yard. We have discovered that the fiercest-looking face changes magically when it is lighted by a smile—and these people are quick to smile.

As I write, I can hear the notes of hundreds of birds. It is a friendly comforting sound. The storks are nesting in the tall palm trees and we have to be careful when we walk down "Palm Avenue" to keep out of the direct line of the heavy doleib palm nuts which might come crashing down. This is the dry season, and the dry palm branches make a big contribution to the many sounds in the air. When the wind rushes through them we think it is raining—and are so glad. (It has been well over 105 most of the time the last ten days, reaching 109.4 one day.) When the storks' wings brush against the palm branches, there is a great clattering and the first few nights we were here we were constantly sitting up in bed to see what could be making so much noise. But there are moments of great peace, and they are the ones we like best. At the end of the day, when the sun is setting across the Sobat and the sky and river are transformed by the touch of God, we feel nourished by the beauty that surrounds us, and we are quieted by the sense of God's presence. The night comes quickly, and those few moments when the sun is kind and the whole world is beautiful are very precious to us.

Our church services for the past four weeks have had to be cancelled because of an epidemic of spinal meningitis in nearby villages. For that reason, we haven't seen much in the way of actual mission work and our contacts have been largely with the Christians on the place. Then, too, there isn't much that we can do without a knowledge of the language and our energies are being used in that direction. But on our walks we have come in contact with different people and find them very friendly and willing to stand and let us practice our few words on them. We are anxious to get into "real work," and it is hard not to be impatient.

Between Tanta and Cairo, we shared a compartment with two Egyptian men and their families. The older man is a lawyer in Cairo

and speaks English well. He inquired about our destination and work, and laughed at our anxiety about traveling in a strange country. He made a rather significant remark, and one that has stayed with us. He said, "The way is always easy for one in God's service." In thinking about our first days here at Doleib Hill, the long trip we had in these uncertain times, all the new and strange things which have been met and conquered, we can say with the Egyption lawyer—and say from our hearts—"The way is always easy for one in God's service."

GLIMPSES OF NASIR AFTER VACATION

By MISS RAY HUFFMAN, R.N.,
Nasir, The Sudan

One certain result of a vacation is that it makes one very, very glad to be back home again. January in Khartoum seemed very cold but while I have often heard complaints about this and that at Nasir, yet I have seldom heard any remarks about the cold here. Certainly these days I never think of cold, unless longingly.

Fishing villages have been built across the river and the swamp grass burnt which gives one an unobstructed view for miles and miles, only there does not seem to be much between those huts along the river and the distant horizon to view. But each day the south wind blows plenty of shreds of that burnt grass and dust over here into the house.

The next morning after my return Baayiak called me to see my acacia tree as it had two blossoms on it. "Its heart is happy because its mother has returned," he assured me. If that is why it had bloomed, its joy must be increasing every day for five weeks have gone by and it is perfectly gorgeous, a golden red mass of flowers for the leaves do not come out until after the flowers have bloomed. I have enjoyed its beauty so much these five weeks, for with the everchanging sky as a background, it is a wonderful sight, and it has not yet reached its climax of loveliness.

One of the first items of major interest that I heard was that Baayiak, my clinic helper for years, had been baptized that morning. He told me when he first went into the inquirers' class that no one could work in the clinic as long as he had without seeing the power of God displayed. The other day he told me that the Nuers would never give up polygamy to be Christians. He told me of his father with his seven wives and "maybe a hundred children," he said.

"Are they all alive?" I asked. I knew that he had a very limited number of sisters especially, for he had told me that his prospects of getting cattle from his sisters' dowry were decidedly slim.

"Oh no," he replied. "Most of them are dead. They died when they were babies," and he began to count the living ones on his fingers —and had fingers enough and to spare.

"Some day you Nuers will see that having many wives does not make you happy," I told him. "When you buy medicine and clothes and books with your cattle, you will not have so many to get wives, but you will have more living children than you do now." "May be," he said, in a let-her-have-her-own-way-tone which he sometimes uses with me in order to conclude an argument.

I looked over the group of clinic patients, finding some new faces among the old. Two little girls—each clad in three bandages—were eager to greet me. They have been members of our clinic family for many months because their parents are firm believers in the cutting-to-let-the-blood-out cure for swollen limbs. Smart as they can be—these girls—and we are hoping that they will be numbered among the school girls this year.

"Where's 'Boat'?" I asked, "That boy with the dreadful sore on his leg that had that big piece of dead bone showing?"

"He's in his village," Baayiak replied. "Doctor wanted to amputate the leg but he objected." So he sits over in his village across the river, his leg slowly rotting off, unable to realize that man can remove that useless, painful leg of his, for the crocodile's method of amputation is the only one of which he has ever heard.

Daughter-of-The-Village comes hobbling along, using a long stick as a crutch. I am as pleased as she is to find her foot shows signs of healing. She too has been with us for many months and her family are concerned about when she will be able to walk well for she is now of a marriageable age, and who will want to pay any number of cattle for a wife who cannot walk without the help of a crutch?

An eye case has his head covered with a dirty cloth in sunbonnet style and hopes that I may think he is protecting his eyes from the sun. But I know him of old, so we have a talk of the folly of covering one's defects from the "evil eye," and off comes the cloth—with my assistance, while the patients whisper, "Nyaakiir's back."

It is nice to be at home again, to be called upon to offer sympathy to one whose cow has just died, to hear the latest escapades; even to find that my empty tin cans have been missed and are in demand again, but it was thrilling to see the work in other Mission stations and among other peoples, it encourages one to go ahead, knowing that all countries are heeding our Master's last command, "Go ye—make disciples —baptizing them—teaching them —and lo, I am with you always, even unto the end of the world."

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

"A REFRESHER"

By MISS RUTH ARDREY, Sialkot City, India

Sialkot Girls' Boarding School has had a unique opportunity for some Community service the past two weeks. The Government Officials in charge of girls' education throughout the district felt their teachers in District Board Schools would be greatly benefited by a Refresher Course. So they set aside an amount of money to provide for such a course and then requested us to conduct it in our school.

On the day appointed 36 teachers arrived. With the exception of one Christian, all were Mohammedan or Hindu. Most of them were married women, whose only qualification for teaching was the ability to read, write and cipher a little. In this group were the young, the middle-aged and the old.

The Government Inspectress of Domestic Science, The Government Games Supervisor, a local Health Visitor and the District Guides' Commissioner made valuable contributions to the program. However, by far the greater part of the program was planned and carried out by the teachers on our staff. They gave help in methods and model lessons in arithmetic, reading, geography, nature study, handwork, story-telling and games.

From the very beginning we were impressed with the eagerness of these visiting teachers to learn and see new things, and by their willingness to try them out. The projects our primary classes had carried out in connection with the government course of study, a new method of

teaching reading, making games out of arithmetic, all these things were a source of wonder and real interest to them. They were busy each day from nine-thirty in the morning until after five o'clock at night.

Instruction in "Guiding" was given each day so that at the end of the course these teachers were able to be enrolled as Guides and now are ready to start Girl Guide and Blue Bird groups in their own schools.

On the last day there was a display of handwork and sewing done and an exhibition of games. A number of leading women from the city attended and the Deputy Commissioner's wife gave out prizes for the best work done in the different lines. All of the officials spoke highly of the valuable help given so ably and willingly to this group by our Christian teachers on the staff here.

Perhaps when all is over and time tells the tale after these teachers have gone back to their work again, their fat copy books of poorly-scribbled notes will not be too-often referred to; and the majority will, doubtless, continue to teach reading by the old method of the past; and hand work, if done at all, will be fearfully and wonderfully made; and village parents may object to their little daughters learning to play in the Blue Bird groups. Still we have faith to believe that the days here brought these visiting teachers a fuller, richer experience and the inspiration to better service that will not be fruitless in the drab village settings to which they have returned. In our hearts lingers the prayer that they may have seen Christ in us and in our school girls.

IN CAMP

The life of a district missionary has enough variety so it does not become monotonous. During the winter we tour the district visiting the various congregations, some still unorganized, helping and encouraging the pastor or evangelist. Our camp never ceases to be a curiosity. Our dress, our white skin, our manners are always strange to the village people. We usually come home as we move from one camp to another, about once a week, sometimes spending a few hours and other times a few days as the need demands. This time of year the farmers are very busy putting in long hard days in wheat harvest so we spend less time in village work and have time to catch up a bit on correspondence and to work within the city.

When camping in the district we have usually gone to each village to have services with the Christians but this year we started a different plan, that of having a Bible school in a centre. In the afternoon meeting we have an opening worship period then separate for classes each teaching the same lesson. When we gather together again we have one from each class tell the lesson learned and a different person each day. Then some one gives the application of the lesson. In the evening meeting we have an address on a fundamental doctrine as Baptism, the Lord's Supper, the Resurrection or pictures teaching truths from the Life of Christ. The average Bible school attendance was from 85 to a little less than 100. Though we have not been able to reach many people by the Bible school method we feel those who can come learn so much more Bible truth than by the old method.

Edith Weede Ross.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

MAKING MISSIONARY GIVING MORE ADEQUATE

Some time ago a woman went into the book store of a certain denomination and asked for some literature on Stewardship. The girl at the desk made a few selections for her. After leafing through them the world-be-purchaser threw them down impatiently saying, "These are about money; I do not want anything about money; I want something about the stewardship of time and talent and service and life."

We cannot over-emphasize the importance of the stewardship of life. All acceptable stewards must be like the Macedonian Christians who "first gave their own selves to the Lord." But if this subject is pursued to its logical conclusion, life in its entirety must be administered according to the will of God. A dedicated life, a consecrated life that gives time and talent and service to the Master must inevitably include the whole of life, even to possessions. Julius Crawford has aptly said, "Personal surrender means purse surrender; self-consecration includes wealth-consecration."

When we talk of stewardship we find many people have vague ideas on the subject. One will ask, "What is a tither?" One old gentleman who had the matter presented to him remarked, "I don't understand this tithin' business; there's a ketch in it somehow; its a scheme to get a fellow to give more than he intended to give." And Mary Christopher, wasn't it, in that delightful little story, said "It is ridiculous to ask me to give a tenth. I know I give far more than one-tenth of my income, I must give at least one-twentieth."

So among the people who do not know what a tither is, and those who think there's a "ketch" in it, and those who are weak on fractions there is a vast field for stewardship cultivation.

There should certainly be a definite system of education in the church perhaps in the S. S. beginning with the youngest children, running through the whole school including the organized adult classes. There seems to be a reluctance on the part of leaders to present the subject of giving. Certainly there is nothing personal involved when one asks people who profess to love their Lord to consider His claims upon their possession.

The Church should be led up to Christian Stewardship.

Where shall we begin? In the Word of God, to be sure. A long time ago I got hold of something that has helped me and I like to pass it on, especially when I am talking to young people. It is this: I take the Bible in my hand and repeat "This is God's Word, what it teaches I will believe, what it commands I will obey." I like to recall Question No. 3 of the Shorter Catechism: "What do the Scriptures principally teach? The Answer: "The Scriptures principally teach what man is to believe concerning God and what duty God requires of man."

I must search these "laws from heaven for life on earth" to see what God does require and I find that He has said very much about offerings. Some one who has more time to count verses than I ever

had, reports that there are 1565 verses in the Bible that pertain to this subject. In this number of *The Women's Missionary Magazine* there is a wealth of material on the teachings of the Bible on stewardship.

A little leaflet from a so called "faith mission" came into my hands recently. There was much information in it and then suggestions for help (Called Fourteen Points): supporting a bed in a hospital; supporting a clinic, or a Bible Woman, or educating a child. Point number one was this "Subscribe for the NEWS and get an intelligent grasp of what is being done."

We have the means in the church of giving people the news of the work but unfortunately the majority of our church members never see our publications and therefore have no "intelligent grasp of what is being done."

Isn't it a joy to read of the gifts brought for the tabernacle. The people's hearts were stirred and they were such hilarious givers that Moses had to restrain them. It is important to notice that they knew how their gifts were to be used. They knew just where their acacia wood, and blue and purple and fine linen and goat's hair and rams' skins and badger skins and their silver and gold were to be used. I can imagine that the women, who would naturally know more about curtains than even Moses would know, would often be around to see that the fifty blue loops in each of the ten curtains were attached properly on the selvedge so that the coupling would be exact and the curtains would hang straight.

Isn't this the secret of hilarious giving? To know the will of God and to have a knowledge of His work.

If we are to make missionary giving more adequate, we must make the missionary givers more intelligent.

STEWARDSHIP MATERIALS

We have just gone through the galley sheets of a new book soon to come from the press. It is entitled "Into My Storehouse" and is "A Treasure Chest of Stewardship Materials." Outlines of nearly one hundred passages of Scripture to be used in the preparation of Stewardship Talks and Sermons, about one hundred Stewardship Illustrations, about fifty Stewardship Poems; Plans and Organizations for the promotion of stewardship—including the Calendar Plan for Women's Organizations, Articles on every conceivable phase of Stewardship and Sermons and Addresses by outstanding church leaders. With this vast amount of material, is a much needed ten-year course in Stewardship Memory work, beginning at four years of age. Recent research has shown that we retain 70% of what we commit to memory and the best educators are recommending a return to memory work in the educational program of the state. This course provides the material, put together in excellent shape, for Stewardship Memory Work in the program of Christian Education. The book will be available about October 1 through denominational bookstores. It has been prepared by Dr. John E. Simpson of our First U. P. Church of Oak Park, Ill., and Dr. W. J. H. McKnight of the Kenmore U. P. Church, Kenmore, N. Y. It is printed by Revell and Co. and contains 192 pages The price is $1.50.

AFTER THE CONFERENCES

The summer conferences are over. They are called by different names: missionary conferences; missionary institutes; leadership training conferences; youth conferences and conventions. Call them what we may, they are all attempts to bring Christians together to talk about the things that pertain to Christ's Kingdom.

It was the Editor's privilege to participate in some of these conferences. The most outstanding impression is that people are interested in the missionary work of the church and are eager to learn more of it. It is cheering to note the great numbers of young people who delight in these gatherings.

While the Federate Institute of Missions for women and young women was being held at Mount Hermon, California, a large camp of 150 girls, under its direction was being held in another part of the woods. At the same time a group of young people of the Evangelical Free Church was holding a meeting in another hall. For ten consecutive weeks similar conferences of one week each were held.

Coming to Salt Lake City, we found the Presbyterians were just ready to hold a state Young People's Conference at Mt. Pleasant Utah.

At Camp Bay, Bloomington, Illinois, more than 300 United Presbyterian young people of the Synod moved in as 250 young Presbyterians moved out. Even though it was the hottest week of the year their spirits were not affected. The fine fellowship and study, the beautiful music, a never-to-be-forgotten "barge service" on the edge of the lake, and a precious communion service made this a week of great privilge for young people.

There were thirteen Synodical conferences for young people, all no doubt equally fine.

New Wilmington Missionary Conference in its 36th annual meeting was stronger than ever. Young people know the rather rigid restrictions of camp and dormitory life, yet scores of them save their money all through the year so they can come again and again.

The great annual Convention of the Young People's Christian Union at Estes Park, closed the series of United Presbyterian conferences. Other denominations held as many in proportion to their membership.

Some may question the value of such meetings, but only those who have never felt the thrill of seeing hundreds of young people listening attentively to Bible instruction and to missionary addresses; only those who have not mingled with the fine young people of our church and heard their simple earnest petitions in the quiet hour; only those who have never heard young people discussing some of their intimate problems; only those who have never heard the quiet testimonies of youth who want to live for Christ. But those who are leaders of youth are convinced that the most important work of the church is to develop the young people and lead them into a complete dedication of life for the Master.

Another large meeting should be mentioned. The Institute of World Missions at Chautauqua, N. Y., brought together hundreds of women of all denominations. Those particularly interested in the study of missions and in literature met in one of the smaller auditoriums. The larger audience numbering thousands, gathered in the amphitheater daily to listen to Dr. Oscar Blackwelder of Washington, D. C.; Dr. Hugh G. Stuntz of Buenos Ayres; Dr. B. P. Hivale of Bombay, India; and Dr. Robert McClure of Canada lately returned from China.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary
905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

Leave the Thread with God

"Spin cheerfully,
Nor tearfully,
Though wearily you plod.
Spin carefully,
Spin prayerfully,
But leave the thread to God.

"The shuttles of His purpose move
To carry out His own design,
Seek not too soon to disapprove
His work, nor yet assign
Dark motives, when with silent dread
You view each sombre fold,
For lo, within each darker thread
There shines a thread of gold.

"Spin cheerfully,
Not tearfully,
He knows the way you plod,
Spin carefully,
Spin prayerfully,
But leave the thread to God."

"GIVE THANKS TO THE LORD, FOR HE IS GOOD"

We may be accustomed to think of these words of the psalmist at the Thanksgiving season and try then to recount His blessings of the year. One day of the three hundred sixty-five or three hundred sixty-six is not sufficient to thank Him.

Let us pause today and repeat over and over again these words of the twenty-ninth verse on the one hundred and eighteenth psalm—"O give thanks to the Lord, for He is good."

We have abundant reasons to praise Him today for His mercies and this is true of each day's experiences.

What a beautiful world is ours. We see His bountiful hand giving to us wonderful beauty in this summer season. Massive trees covered with rich foliage, smaller trees laden with ripening fruit, shrubs and grass with their restful green. Great fields of waving grain stretching out for miles, some awaiting the harvest, others being garnered.

Flowers of every color and variety are making our homes and lawns beautiful. We all have reason to unite our voices in praise.

"The year Thou hast with goodness crowned,
Thy paths drop fatness all around,
E'en on the wilderness.

The little hills with verdure clad
Are girt with joy by Thee made glad,
The flocks in pasture lie.
The vales are robed with waving grain,
And shout and song from hill and plain
Swell joyous to the sky."

Each day is a Thanksgiving day to the Christian "for He is Good." Eight months or two hundred and forty-four days of 1940 have passed. Were we mindful of His provision, protection and leadership through the year thus far?

Very soon the plans for Ingathering will be completed in each of the one thousand nine hundred and forty societies. Has the seed been sown? Can we expect a rich harvest? If we have neglected expressing our gratitude by daily thank offerings may our hearts be tuned during the remaining days of this year with grateful appreciation of His gifts to us.

"The Lord is good; O bless his name;
His mercy ever is the same,
And let the house of Isr'el say,
His tender mercy lasts for aye."

HELPS FOR PROGRAM BUILDING

In some societies it is found impossible to continue the missionary program during the months of July and August.

If that was true this year attention is called to the List of Supplies on pages 610 and 611 in the June number of the Magazine. These have been prepared for your use and will be helpful in any program. Please read this list of Leaflets and Pageants for both Senior and Junior societies. Order also all Ingathering Day material in time to distribute at least one week before the date of the annual service.

"Christ wants the best. He in far-off ages
Once claimed the firstling of the flock, the finest of the wheat;
And still He asks His own with gentle pleading
To lay their highest hopes and brightest talents at His feet:
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to Him
THE BEST WE HAVE."

He is dead whose hand is not open wide
To help the need of a human brother.
He doubles the length of his life-long ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies . . .
To give is to live.

—*James Russell Lowell.*

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Cole, Khartum North, The Sudan.

NEW YOUNG WOMEN'S SOCIETY

Steubenville Presbyterial — 1st East Liverpool Laura Reynolds Girls' *Mission Circle*—25 Members. President—Carolyn Reaney.

Dear Friends:

The other day I read in the February number of the Missionary Magazine the financial standing of the Special Fund for the past ten years. I plead guilty. I have been very remiss in not keeping you better informed regarding the Pasrur School. It is the Permanent Object for your special work. I have not sufficiently well "sold" the school to you, as the report well shows. Here is hoping that I am not too old to reform a bit.

I was telling one of the teachers today that vacation needs to come quickly for me as I am seeing and hearing so many things which the devil would like to use to discourage me. We have about 360 children and many of them are very, very needy. Today a Christian boy of the 4th class and Mohammedan boy of the 5th class came to me. The Christian boy was the spokesman. They stole the spools of thread out of their respective classes for flying their kites. The Christian boy became afraid, so he brought his back. The other boy said that he would bring his back tomorrow. Very needy, are they not? Lack of home training in so many cases makes it all the more difficult. We just want all the prayer help you can give us for such cases.

Last week five Christian boys of various ages were brought to me as they had stolen—and not the first time either—some of my pigeons and eggs. Every one of them either has been or is in our school. Another needy case for your prayers.

We have made a few changes in our staff this spring. Two older teachers took up work elsewhere, so two of our own girls who finished Normal Training last month have come to us. They have much to learn and to un-learn. They have the two divisions of the 4th class—28 in each class—which is quite difficult enough for new teachers.

We have taken in more than fifty new boarders this spring but less than twenty of them are for the 1st class. Among these new boarders is a dear little thing only five and a half years old. Her two older sisters came with her for the 2nd and 3rd classes. About two years ago the father was ill and discouraged, so one day he lay down in front of a train. We have taken this tiny tot so that the brave mother may be

free to learn some work in order to support her little family. You can perhaps imagine what 182 other boarders, fourteen teachers and I will be able to do towards spoiling this dear little thing, even though we may not want to do it.

School will close July 16th and re-open September 20th.

Sincerely yours,
Dora B. Whitely.

SOME ITEMS NOT NOTED IN CONVENTION REPORT

Early in life we were told of two kinds of sin, commission and omission. It was difficult for the child mind to grasp the gravity of the latter in particular. But the child mind is not the only one to be uncertain. In conversation with one who "did penance," the question as to what kind of sins were to be confessed was answered by stating that *deeds* formed the basis for this action on the part of the *faithful.*

We have learned that omissions may be as serious as commissions. Many worthy topics were omitted from the convention report and now some of these are to receive attention. Perhaps the mere mention of these may start a flood of memories and afford opportunity for entertaining conversation.

We recall the Mexican touch to the initial reception, the Senor and the Senora fittingly garbed for the occasion, the refreshments of Spanish flavor, the music, also; the "shower" that occurred one afternoon when daintily gowned persons with perky pink umbrellas walked up and down the aisles receiving magazine subscriptions; the Bible drill by the Juniors on Saturday afternoon and the interesting Junior pageant; the Thank Offering pageant so graphically portrayed, the beautiful solos, the fine effect when the T.O. bearers joined in the closing scene; the boxes of delicious raisins from the friends up San Francisco way; the many products of California at the Pasadena luncheon —those orange rolls! —yes, and many other delicious goodies; the souvenir "orange" recipe booklet; the pleasure in visiting the Home for the Aged in Glendale; the hospitality shown by the Grace Community Church in reception and cooling drink; see account of the Long Beach visit elsewhere; the drive to the Mission of San Juan Capistrano and the delicious meal at the "Kookie Krock" for some of us.

We would also speak of the very refreshing and infilling luncheon served some of us in one of Santa Ana's lovely gardens; the visit to the Co-operative Packing Co.—oranges, the visit to the orange grove to sample its products, the "skyline drive" overlooking the beautiful valley in which Santa Ana nestles. Much more might be said but let us close by saying: "Thank you very heartily for all the good things enjoyed and the happy conferences.

THE LONG BEACH RECEPTION

United Presbyterian Church was elaborately decorated, making a beautiful setting for the delightful tea given Wednesday afternoon complimenting delegates and visitors attending the Women's National Missionary convention in Santa Ana, which closed a five-day session Tuesday evening.

Preceding the tea, members of the United Presbyterian Church in Long Beach and in Santa Ana formed a motor cavalcade to take guests on a sight-seeing trip which included San Juan Capistrano Mission, lunch at Laguna Beach, a trip around the harbor and the scenic drive over Signal Hill.

Guests welcomed the opportunity to inspect the new church building. The chapel was beautifully decorated with baskets of flowers and candelabra holding lighted tapers. The soft strains of the electric organ, played by Mrs. C. H. Bogle, church organist, and the afternoon sun illuminating the art

(Continued on page 62)

Girls' Circle Program

MRS. W. M. JACKSON, 501 North Fourth St., Clear Lake, Iowa

THE GIRLS' CIRCLE COMES TO LIFE

A One-Act Stewardship Playlet

Devotionals — Use Suggested Devotional Service, p. 19.

(Play follows immediately after regular opening devotionals)

JANE (Leader of meeting and also hostess): This is going to be a different kind of a meeting than usual! I'm afraid you'll be a little too surprised when I unload on you—as I'm bound I'm going to do—the thoughts that have been crowding my mind ever since Dr. Jones' sermon on "Stewardship." You see, I've made a "right about face," and I'll probably need your help. You all know how I've felt if I paid 10c a month to this society and a little to Sabbath School, mother usually having to remind me at that, that I'd done my duty along that line. I'm certainly glad mother has kept me going to services because, now that I do have a desire to amount to something, it's going to be easier. Well, I got John Simpson's book "This World's Goods," that Dr. Jones quoted, and I read that twice, and I just couldn't find anything that didn't seem to be according to the Bible and so sensible too. I decided a willingness to try it out was all that was necessary; so I began tithing. Now don't faint —You probably all know too that my $20.00 a week salary is spent before I earn it—and on what? At least three shows a week, membership in a couple of clubs where I'd never be missed and other things of little value. If there is nothing else to be bought, one always needs new silk stockings! I've already had a lot of pleasure deciding how I'll use this money. I've fixed a box and named it "M.P." — my partner. I read that some place, but anyway I like the thought now that I really am a partner in the Lord's work. Every Saturday night $2.00 goes into my box. (Pause) Well, why don't some of you say something?

JOAN: Perhaps we'd better clap! But I am proud of you—even though a little skeptical as to whether you'll keep it up. I like your effort, though, and wish I had enough ambition even to try. Just to show how frivolous I am, as you mentioned shows I mentally decided I must see a thrilling one here this week.

JANE: Well, Joan, why don't you begin tithing week after next then? (laughter)

MAMIE: A tithe of my income wouldn't help any cause!

JANE: Oh, there are several of you High School girls in this group, and you all earn something Saturdays and during vacations. Of every dollar, 10c would certainly help; and by thinking of it now, you wouldn't have wasteful habits to overcome as I do.

EDITH: Surely sharing one's time and ability by helping in good work would mean more than the little money most of us have to give. You seem to be thinking only of the financial side of stewardship.

JANE: I know we certainly need to get busy and use whatever talents we have. Yet in all I've read, it was emphasized that unless we shared our material possessions something was lacking—*that* seemed to be an index of character. The helping in other ways would naturally follow if we cared enough to give our money. I'm glad to say it has worked that way in my short experience. I'll never forget the look of surprised happiness that came over Mrs. Perkins' face when I asked if she thought she could trust me to teach the class of girls Lucy is giving up. Maybe you think I haven't had to study too—I wouldn't have believed I was such an ignoramus about the Bible, but I like it and Oh, the girls are so nice!

RUTH: I think that's fine, Jane, and you make me ashamed, for really, I had planned a lot of good things that I would do when I began teaching, but my salary all goes, with little to show for it. I've been thinking here tonight that I am another that needs a system and a goal. There are several teachers in our church that are not members of the missionary societies. I wish I could interest them, and I wonder if I could! I'd like to go together and help support a Christian school or help young people attend school. We'd have an exchange of letters to read to you—What do you think?

EDITH: That would be a grand plan! Father says so many schools have had to be closed because of lack of funds or of teachers. Maybe I'll be really proud of being president of this society yet—not that I've done much—but I believe now we are coming to life!

JANE: Beth, you haven't said a word, and I suuspect you know more of this than any of us. Open up your heart!

BETH: (falters) My heart is so full I'm about to weep. What you have been saying makes me so happy. I'm sorry now I haven't spoken of it, but my salary is small and I wasn't sure you'd think it worth while. I have been tithing for three years and I wouldn't change for any reason. The credit in my case goes to Miss Wood, the retired teacher liying beside us. You know how busy the shop has kept my folks. I was alone so much, Miss Wood would ask me over, until it got to be a habit to sit and visit with her. She has always tithed and I've never known her not to have money to help with every good cause presented. She had a Thank Offering box too and I've tried to use mine as she does—dropping a little money in the box when I feel especially grateful about something. I was surprised to find I had $10.00 in my box for last year!

SEVERAL EXCLAMATIONS: 1. You did? 2. Well I wondered where that all came from. 3. I know that *I* put in exactly 25c of it!

BETH: I try to contribute through the regular channels, but I have a side line that I am getting pleasure out of too. I'm providing the clothes for the two children I take to Sabbath School and already those youngsters are different. I find myself constantly wishing I could earn more so I'd have more to give.

CHARLOTTE: I'm wondering what you must think of me, Beth, when I earn nothing. Yet, Dad sends me more monthly allowance than I often know what to do with. Why do you girls keep inviting me, when I respond so poorly? But I'm so glad you do. Sometimes I think you are about the only helpful influence I have, and since Dad and Mother have separated, I haven't seemed to care much what I did. You know that smoking, cocktail crowd I run with. Really, I care little about that sort of life, but I seem to be so spineless.

RUTH: I've been worried to have you with that crowd.

JANE: I wish you'd quit going with them, Charlotte.

CHARLOTTE: Do you girls really care? It is so good to feel someone does. I've often thought they liked me only because I helped finance their plans.

JOAN: I have a book I wish you'd read, Charlotte, "William Borden of Yale." Have you read it?

CHARLOTTE: No, I haven't.

MAMIE: I'll bring it over. You'll like it. Our folks chose it for biography on the Reading Course once.

CHARLOTTE: Thanks—I'll be glad to read it. I didn't know you had a Reading Course in the missionary societies. I'd like that. Do you suppose if I began sharing for religious purposes and would study all the plans of work I'd overcome this restless, useless feeling that seems to possess me?

RUTH: Oh, I know you would!

BETH: I'm sure of it, Charlotte.

CHARLOTTE: I believe I'll try, but you'l' all have to help me.

EDITH: We'll all help in every way we can. When you feel lonely, call up some of us and we'll get together some place.

JANE: I can't tell you how glad we are about this. Come over and talk to mother. She'll know just where to find helps. She says the Board Secretaries know where there is greatest need, by following their plans, our dollars spread out to help so many needy places.

RUTH: Haven't we been a careless bunch?

BETH: While we are in the mood —Madam President, I move that from now on we contribute to all the work under the Young Women's Department.

EDITH (Pres.): Is there a second? (Motion is put and unanimously passed.)

EDITH: (Pres.): Wonderful! Perhaps this lazy society will even qualify on the Standard of Efficiency. Won't Miss Little be thrilled when she gets our reoprt!

JANE: In closing, We'll stand and sing the first and second verses of No. 3 B. S. Hymnal, and follow with short Prayers. I shall lead—Beth please close.

(Hostess disappears but returns immediately)

JANE: Come on everyone, we are going to roast weiners and marshmallows out in the back yard. Dad says the fire is just right!

All exit.

CHARACTERS:

Jane—Leader and hostess.
Joan—rather skeptical.
Mamie—High School girl.
Ruth—Teacher.
Edith—President.
Beth—Secret giver.
Charlotte—Socialite.

Advertise your play well. Invite prospective members.

HIS GIFT AND MINE

Out of each dollar that I make I lay
  Aside a tenth today.
It is not mine, for it belongs to One
  Who gave His only Son
For me that far-off time that
  I might live
Worthily and gladly, so I give
  His own back to Him—often I give more
"To the least of these," who daily pass my door.
  And even so, I know mine is too small
Beside His gift to offer it at all.

Out of each passing hour I must share
  The moments that are there
With God, for they belong to Him whose might
  Gives me the day and night;
Whose mercy and whose strange miraculous power
  Gives me this shining hour,
Pregnant with infinite possibilities
  To serve as He served . . . God upon my knees
I pray Thee help me that I may be true
  In using Thy gifts as Thou wouldst have me do.

Grace Noll Crowell.

Field Secretary's Travels

I was reading a devotional book the other day. The writer suggests that each day of the week we take "A Living Truth" about our Lord and try to realize its thought and power in our lives for that day. The suggestion is a fine one. All our experiences in life, then, faced with Him, will have new meaning and if we persist we shall be "practicing the presence of God," as a devotional writer suggested some years ago.

For more than a month I traveled right into the setting sun and watched trees and grass and wheat and alfalfa and oats turn green — many shades of green. As I saw fruit trees and flowers bud and blossom, my uppermost thought was: "This is our Father's world." How wonderful and how very beautiful He has made it for our pleasure. Surely God is Love. For many days we can dwell upon that and see His love and His beauty everywhere.

Later I crossed the Divide. Coming through these great, rugged mountains, we are always impressed with strength; we dwell upon it. "The strength of the hills is His." As we remember this we also sing: "I love the Lord, His strength is mine." "And how great is the strength of Him who made the hills!" Coming on into the beautiful Uncompahgre Valley, we note the surrounding mountains and are reminded of the Psalmist's words: "So God His people will surround and ever more defend." Our protection and our defense, they have become more real.

One day, the Reverend Mark Warner took some of his family and one or two others of us in his car over a marvelous and very perilous road cut out of the side of a granite mountain. It follows one gorge after another to Red Mountain Pass, where it would seem that one mighty sweep of God's paint brush gave the mountain its name. There mountain after mountain is piled high, dwarfing everything else and particularly the little human creatures made in His image.

Another day this friend and his wife took us for a drive. We saw the indescribable Black Canyon of the Gunnison, scarred deep for twenty-five miles right along the side of a great granite hill. The little Gunnison that made the mighty wound rushed madly on at the bottom (a half-mile down), cutting still more deeply into the heart of the mountain. It is a beautiful but a fearful scar with its rocky sides — minarets pointing to the sky everywhere. Its painted walls and dangerous-looking ledges somehow give nourishment to many cedar trees that seemingly grow right out of the solid rock. But around and above that beautiful, terrible cleft stand the mountains — calm, serene and unshaken. We can but think of other scars become beautiful because "He was wounded for our transgressions." And again, the Psalmist says: "Thy righteousness is like the great mountains." Above all that man has done, and is doing or can do, to deepen these wounds, He stands calm, serene, unshaken, glorious! And He calmly says to us: All power in heaven and in earth is mine. What a God we have to worship! What a Christ to serve and from whom to take orders!

Yes, let us missionary women who love Him take a "Living Truth" about our Lord each day and dwell on it until it becomes a part of ourselves. Looking, loving, longing to be like Him, we grow into His likeness (2 Cor. 3:18). Then like Him we shall have one purpose in life— to make Him known to all mankind. Our missionary societies will become still greater spiritual forces; our offerings will be love-gifts to Him; and they will be adequate, and we shall have daily, sweet fellowship with Him. *Sallie E. Dickey.*

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

THE SUMMER IN CAMDEN

Camden observed the Lord's Supper the first Sabbath in June. All the congregations observed Children's Day with helpful and appropriate programs based upon the suggested program issued by the Board of Publication. We have always made much out of special days noted in our calendar.

For summer our attendance has been good at all our services. People seem more interested than usual and are deeply spiritual in worship. At Miller's Ferry on the fourth Sabbath after the morning services we had a Session Meeting and into that meeting came unannounced a young man asking to be restored to membership. He had some years ago gotten into serious trouble. A careful examination revealed a deeply penitent young man with the determination to live a new life.

The first week in June we attended The Minister's Short Course at Tuskegee Institute and had the opportunity of delivering three lectures on The Scriptural Method of Financing the Church. I am thankful to God for a chance to render this service. I have reason to believe the Holy Spirit used these talks to advance the Kingdom.

You will be interested to know that the young lady of whom I wrote about getting help to enter Knoxville College this fall has increasing hope for getting into that institution. The Lord seems to be openning doors for her. We must yet pray however that the remaining obstacles will be removed. I am sure you will join us in this service.

The rains are repeating the history of last year and it seems the farmers are to suffer failure of crops again.

We have been doing considerable charity work among the needy, thanks to interested Northern friends, who have sent valuable boxes of clothing recently. *D. F. White.*

NEWS NOTES

This has been a very busy summer for some of us. Miss F. O. Parker has kept the Boarding Department open. We have about sixty-five boarders. This includes a group of NYA students who remained on the campus this summer.

Mrs. H. L. Auhorn has been busy with office work. Miss W. A. Turnpin has had a somewhat busy summer. She has had under her care for several months a young man suffering from a supposedly incurable disease. But he is now getting along and will soon be released from the hospital.

Four of our teachers are busy working on their Master's degree. Professors B. T. Ridgeway and Ruben Yancey have been studying at Atlanta University; Miss Ida Mae Bethea at Columbia University, New York City; Miss Natalie Davis at the University of Michigan.

Prof. Wm. Peters of Prairie spent five weeks at Tuskegee, studying for his degree.

Miss Loretta is teaching summer school classes at Selma University. N. D. Williams has been very busy on the campus this summer.

We had a very successful and well attended Vacation Bible School for two weeks. Enrollment was 137.

Our church and Sabbath School joined with Canton Bend and Camden for the annual picnic. This was held at Canton Bend in July and was well attended in spite of the hard rain on that day.

Our building program is being pushed along. Our plans are to begin the building of a long needed boys' dormitory. We hope to begin within the next few weeks.

A new mowing machine has been added to our equipment. With the use of it and a few swing blades we are trying to keep our campus in good shape. *N. D. Williams.*

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

SEPTEMBER 1940—INDIAN HUNTING OR CORN FESTIVAL, 1940 GREAT SUNS

Meet My Friends:

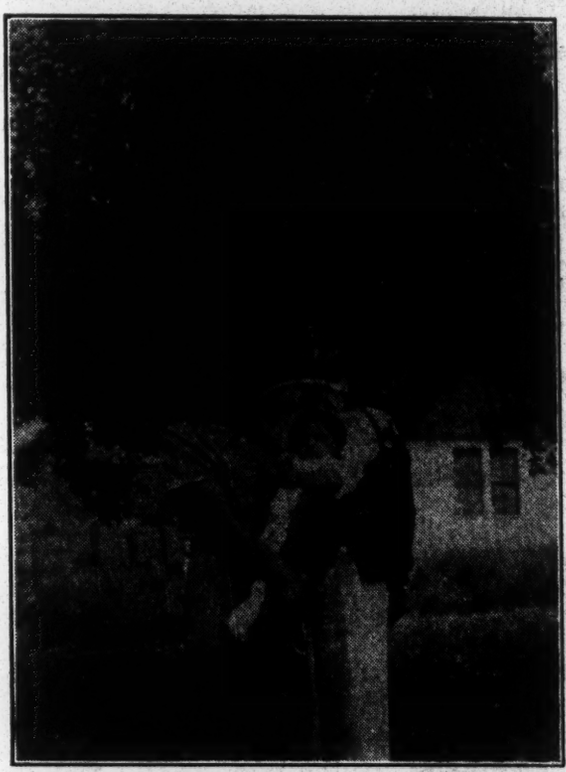
Little Antoinette and Her Mother

This dear little ten-month-old baby is the daughter of Oscar and Irene Quaempts Queahpama. Her grandfather is our good Chief, her mother is a Klickitat Indian and a very intelligent young woman.

Antoinette's parents are fine young people, and they have been granted a tract of farming land in a newly-opened irrigated area of the Reservation. A four-room house and farming equipment and stock have been given to them—all this, of course to be paid for over a term of years. Only a few progressive Indians have been placed on such tracts of land.

Little Antoinette has a good home and good parents to give her a fine start in life. She is kept clean and given loving care as is also her small brother Duane and an older half-brother. They have very little to do with, but are making a real home and a courageous attempt to succeed.

Antoinette is only one of the many dear babies brought to our Simnasho Church by Mothers who are interested. We love all the babies: Colleen, Patricia, Ursla, Neva, Doris, and many others, not to mention the boys. We are praying that they all may become Christian children and be "Jewels, precious jewels for His crown." Will you pray for them all and especially for Antoinette and her parents?



Mrs. Irene Queahpama holding little Antoinette; Irene's sister Jessie Quaempts.

Mrs. E. H. Carson,
Simnasho, Oregon.

RIDING WITH THE KING

The Indian problem is like an iceberg in the sea-lanes of our national progress. The State could shatter the iceberg by forcibly applying government compulsion and government withdrawal, but this would be at some injury to all concerned. Or, we can melt this iceberg by surrounding it with the warm currents of Christian teaching and Christian living. This is the slow way, the former the quick way; the slow way conserves and saves, the quick way destroys.

We believe we can see the great

barriers slowly melting, these barriers that are shutting off the Indians from our Lord. Just this year a young Christian Indian is starting to school to prepare himself for the Christian ministry among these Warm Springs people. Just now the Shakers are starting to have the Bible in their meetings.

We read in Revelation of the armies in white that follow the King, who will some day ride forth with His glorified Church to take vengeance on those who blaspheme His Holy Name, and will make an end of devil-filled men and make war to cease from the earth.

We who are washed in the blood of the Lamb and who have kept our faith are included in this vast army of the King. Is it too much to dream that, included among these horsemen on their white horses, there will be many who are now so constantly in the saddle as they ride along the trails in our Warm Spring Indian Reservation? I want to see smiling-faced James Wilson and his wife riding there. I want to see faithful, crippled Henry Stwyer, riding there. I want to see Chief Big Frank and his wife, who also are always in their places in the Indian Church, riding with me and mine behind the King on the great white horse. I want to see poor Moses Hellon and his good old father, Charlie, redeemed in the blood of the Lamb, riding, riding along. I want to see old William McBride who loves so to ride at fairs and racetracks, riding, riding along in his last rodeo, the Rodeo of the Resurrection Saints.

Will this dream come true? The answer will soon come. This year, the 50th Anniversary of the Simnasho Mission, we want to make a good year. Will you not pray as you have never prayed before for "these people from afar with a stammering tongue?"

SECRETARY'S NOTE: This is the concluding part of an address which Rev. E. H. Carson of Simnasho, Oregon made at the W.G.M.S. Convention at Santa Ana, California, and upon request gave it to be published.

"SUFFER THE LITTLE CHILDREN TO COME"

June 23rd was a happy day at Tama! On that day at the Communion Service three united with the Church, Mr. and Mrs. Louis Jones Mitchell and Pearl Leaf. Louis and his wife were baptized, Pearl had been baptized as an infant. Following the reception of these new members there was a service for the dedication of children. Rev. C. G. McKnight of Traer had charge of the service, and ten children were presented: little Donnie Patterson of the Manse and nine Indian children. Rev. McKnight read of Jesus' presentation at the Temple and gave the assurance that children are included in salvation through the faith of the parents. He spoke of the need of teaching them of Jesus and leading them to faith for themselves. Some questions were asked, then he laid his hand upon the head of each child and prayed for the little one and for the family to which he belonged.

Another of "His Little Ones," though a grandmother, Mrs. Lucy White Green, who was baptized about a year ago, communed for the first time. She is so crippled that it is difficult to get her into a car, and she had to be carried into the Church. At the front of the Chapel she sat on a blanket on the floor and took into her trembling hands the sacred emblems of her Saviour's love.

INDIAN ARROWS

During the absence of the Missionary, the older Indians helped Mrs. Carson to carry on the services. Many expressed themselves as thankful that the Simnasho Church was maintained to provide them all a place of worship and the children a place where they could learn about God and hear His "good words" (the Bible).

The four cottage prayer meetings

(Continued on Page 62)

Home Mission Dimes at Work

By ANDREW W. BLACKWOOD, JR.*

There are three dimes jingling around in my pocket, exploring what must seem strange territory to money of such large denomination. One of those dimes is the dime you contributed to Home Missions a few months ago. Through devious channels the money wandered from your purse to the offering plate in your church, thence through the hands of the Home Mission Committe, and finally into my pocket, and you are asking yourself, "What has happened to all that money? I had to work for that dime, and I gave it to the church. Has the church used my money, or has the church wasted it?"

I care not how seriously you ask yourself that question, I have questioned my value to the church just as seriously. "The church is supporting me here in the mountains. Am I earning the money I receive?" Now I have been keeping very busy, but keeping busy is a far cry from earning money. Has my busy-ness produced any results, tangible or intangible, to justify my receiving the dime that you dropped into the collection plate?

Your dime enabled me to spend just about the most pleasant summer that I have ever spent. I never knew the meaning of hospitality until I came to the mountains, where the formula for saying good-by is,

"You'd better stay and eat dinner with us."

"No, I must be going. You come up and spend the day with us."

Where a family has much, it is all at a guest's disposal. Where a family has almost nothing, the guest is welcome to the little that the family has. I do not recall visiting a single home in the mountains where I was not invited to stay for the next meal if not to stay for the night. But still you are wondering about that dime. You did not put that money into the collection plate so that I could have a good time learning the meaning of hospitality. You wanted results when you gave that dime to the Lord. Did you get them?

Looking back on my summer's work, I think that I can honestly say that I earned the money you gave. I spent Sabbaths in preaching, the week days in conducting Bible schools. Afternoons and evenings, when I was not working, I was doing the hardest work of all, talking —telling the people whom I met a little bit about the Lord Jesus Christ, trying to show them that our faith is virile, that it means service as well as assent to some given set of doctrines, that it has a strong appeal to vigorous intelligence, that unrestrained emotionalism is not necessarily the highest form of worship, that eternal arguing about the prerogative of five or six exclusive denominations, each one of which is the sole possessor of the keys to heaven, is not absolutely necessary for eternal salvation. I tried never to force my thoughts on anyone, but if anyone showed the slightest interest in what I had to say, I tried to keep on saying it as long as his interest held out. And I found the interest.

I tried to present in an attractive manner the beauty and the dignity of our faith, to give the people with whom I was working a glimpse of the solemnity and grandeur of the glory of God. I tried to do what Presbyterians have done ever since there have been Presbyterians: to preach and teach Jesus, the Christ, as simply as He proclaimed Himself. I tried to present Him as He is, to give the mountaineers the best that the Presbyterian Church or any

*Andrew W. Blackwood, Jr., a senior at Princeton Theological Seminary, spent last summer working in the mountains of southeastern Kentucky under the direction of the Home Mission Committee of Guerrant Presbytery.

church can hope to offer. And if I led just one person just one step closer to Jesus Christ, your money was well spent.

The Presbyterian Church has a message for eternity: that faith in the Lord Jesus is the way to salvation, which means no less than eternal friendship with God. We have also a message for time, that God expects us to lead clean lives of service here and now. I believe that some of the people to whom I talked accepted the message of eternity. What of the lesson of time? If their faith is not translated into life, something is lacking. Will your dime help anyone to lead a better life? Let me answer by telling you about two children with whom I had the pleasure of working this summer.

We shall call the children Jim and Betty. Jim and Betty rank respectively four and five in a family of eight, Jim is eleven years old, Betty is nine. They live in a three-room mountain cabin with their mother and numbers six, seven and eight. The father was sent to the penitentiary for murder. Shortly afterwards, the oldest brother, Joe, was "bush-whacked" by some rival bootleggers. Sister Nancy, the eldest, pulled out from home and became one of the local "fast women." The next brother opened a little store where Jim and Betty and the riff-raff of the community hang out. As far as I have been able to learn, the store sells nothing stronger than soft drinks, but still it is not a desirable place for Betty and Jim to do their loafing. If you search the mountains long enough you will find Jim and Betty, two fine-looking mountain young people, who honored me with their friendship. What does the future hold for them?

I am not suggesting that Jim and Betty come from a typical mountain home. The best people in the mountains are as fine as the best people anywhere. The "typical mountaineer" comes of sturdy Anglo-Saxon stock, is independent, sensitive, proud. He is a hard-working gentleman. But his neighbor, "up the holler," may be a gun-totin' bootlegger.

You can be very sure that Betty and Jim are going to grow up one of these days and that all the doors of hell will be thrown wide open to them unless they have some inner strength to keep them decent. Where can they get that strength? From education? No, if we depend on the local school to help Betty and Jim in their lives, Betty will probably join Nancy, and Jim will probably join his father. The school is doing wonderful work, when we consider the handicaps under which the teacher is working, but the school had a chance with Nancy and with Joe, and the school alone failed to keep them decent. If Betty is going to preserve her fine life, she will need something more than an eighth-grade education to help her overcome the temptations that are bound to arise in her life. If Jim is to keep from joining his father in jail, if he is to keep from becoming a drunkard and a moonshiner, if he is to become a sober and respectable citizen, he will need something more than an eighth-grade education.

The odds used to be pretty heavy against Betty and Jim until something happened in their lives, and that something was their coming into intimate, personal contact with the Lord Jesus Christ. Each of them has decided to give the Lord Jesus Christ a chance, and that is all that He needs. When a boy or girl welcomes the Lord into his or her life, the chances of his staying clean and decent are improved one hundredfold, and I know of no other power under the sun that will give him so much strength to fight against the world, the flesh, and the devil.

Jesus has the power to forgive our sins in the eyes of God. Some people cannot see the cash value of forgiven sin. But there is no one

alive who can fail to see the cash value of a Christian life when contrasted with Nancy's life or with Joe's. We must not judge Nancy and Joe too harshly. They never had a chance to attend Bible school or Sabbath school. Christianity to them means an infrequent emotional orgy, no more. They have never met the Lord Jesus Christ.

Intelligent, proud, sensitive, and independent Betty and Jim have infinite capacities to develop one way or the other, to go uphill or down. Something has happened recently in their lives that has given them a start on the hard, uphill road, and your dime enabled it to start. I do not think your dime was wasted, but I cannot conscientiously say, "Well done, good and faithful servant, rest from your labors, the Lord has done wonders with your dime." He has, but He needs quite a few more of your dimes and quarters and dollars.

There is no church in the community where Betty and Jim live. If their nascent faith is to grow and to bear fruit, they will need something more than the memory that once during Bible school, a long time ago, they felt very close to the Lord. They will need a church to channel and to direct their faith in lines of service. The Christians in their community are too few to think of supporting a church without help from outside.

The church has the message that can transform the mountain regions into the Kingdom of God in Kentucky. The mountain people are ready to listen to our message, and those of them who have accepted it are just about the finest people I have ever met on earth. The church can find messengers to carry the message into the mountains, but the messengers need to live, and that means money. The mountain churches are unable to support their ministers without your aid. Betty and Jim will not have the opportunity of worshiping God in His church unless you make it possible for them.

There are thousands more like Betty and Jim, just as attractive, just as intelligent, and just as much in need of your help. The greatest help that you can possibly render anybody is to tell him about the Lord Jesus Christ. The Lord used your dime this summer. I really earned it, and, speaking in His name and in my own, I thank you. But the next time the offering plate comes around, won't you put in a quarter?

The Presbyterian Survey.

N. B. — PRAYER GROUPS AND PRAYER CIRCLES

The new Prayer Group booklets, on which are Scriptures suggested for the monthly study of members, are now available. Order from the Literature Department, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa., at 5 cents a dozen or 25 cents a hundred.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
OCTOBER

Miss Evelyn M. McKelvey, R.N. ..... October 1
Miss Marian T. Peterson ..... October 8
Miss Marie F. Tait ..... October 13
Miss Earla Hoyman ..... October 13
Mrs. Ada A. Dunlap ..... October 8
Miss Ruth I. Ardrey ..... October 18
Miss Elizabeth McKibben, R.N. ..... October 18
Miss Olive Laing ..... October 20
Miss Mary A. Lawrence ..... October 23
Miss Esther W. Wilson ..... October 31

IN PERFECT PEACE

"Thou wilt keep him in perfect peace
Whose mind is stayed on Thee."
I read the dear old promise o'er,
And ask "Is this for me?"
When troubles throng without surcease,
Can God keep me in perfect peace?

O Mighty Master of the sea,
Thou art my Master, too!
And Thou, all things unto Thyself
Art able to subdue—
Thou biddest inner tumult cease;
Thou keepest me in "perfect peace."

T. O. Chisholm.

OUR CONVENTION

The Foreign Secretary did not have the pleasure of attending the Annual Convention of the Women's General Missionary Society but delegated the reading of her reports of the work done in the different fields abroad and her program duties to members of the Board who graciously acted for her.

Most glowing reports of the Convention tell of the happy fellowship on the long journey across prairie, mountain and desert. Many new friendships were formed and missionaries and delegates had a rare opportunity to tell and know of the great work being done by our organization and to arouse deeper interest in the needs and opportunities for service in our work.

Much pleasure was given by the people of our Denver Church who so kindly showed the delegates the interesting places and beauty spots of their city and later served them with good things to eat. A short stop at Salt Lake City was also enjoyed by many who saw that interesting city for the first time.

A most cordial welcome made the travelers feel at home and ready to enjoy to the full the routine of the Convention. The reception and entertainment were unusual as given in Mexican style, with orange juice flowing freely during the time of relaxation. Then the trip to Pasadena was likewise unique. The ladies of our church there served a delicious luncheon and favored each guest with an orange-shaped, colored booklet containing recipes of the good things served. Many took other delightful rides and visited The Home for the Aged at Glendale under the management of our Women's Association of the West. This was a great pleasure to all.

However, the reason for the Convention was not overlooked and it has been said over and over again that this was an outstanding Convention. At some sessions there were interesting reports of the work done in different departments during the past year; at other meetings the delegates heard enlightening and inspiring addresses and talks by our missionaries from both the home and foreign fields. The President and her assistants presided in a most gracious way and kept things moving up to the minute. The Quiet Hours were considered by many as high spots of the meeting and the Service of Prayer Around the World was most solemn and full of inspiration. The Communion Service on Sabbath afternoon and that of the last evening, with an eloquent address followed by a touching Consecration Service, led those who heard to deeper devotion and to consecration to higher living and better service of the Lord and Master.

We look forward to holding our next Convention in the Nation's capital. It will be presided over by the chairman of the Local Committee at the Santa Ana Convention, who was unanimously elected President for the coming year.

EGYPT AND THE SUDAN

No mail has been received from either of these countries since war was declared by Italy. Several cables have been received through the Board of Foreign Missions stating that the missionaries were safe. Some of them had gone to Palestine; others were presumably in different stations in the upper country. The schools were all closed and the summer resort at Sidi Bishr (Egypt) was not in use this year. The last ship to leave Egypt — THE EXCALIBUR — reached America safely several weeks ago. No letters came by it but the missionaries brought the news of the very serious illness of Reverend W. P. Gilmor who was in Alexandria when they left the country. Some of the missionaries who returned on furlough had unusual experiences on the way as the boat in which they were traveling was struck by a splinter of a shell while waiting in the harbor at Genoa. While no particular damage was done, the missionaries have a very vivid idea of what this war means as they saw bombs falling in the distance.

Of course the friends of all the missionaries on the field feel very anxious about their loved ones but a missionary just home on furlough told me she felt sure the missionaries on the field were trusting in the Lord to keep them in safety and felt they were needed to stand by and encourage the native people by their presence as well as by their prayers. She felt, too, that none of them would be willing to desert their post but would carry on to the best of their ability.

Another note of reassurance concerning missionaries who had gone to Palestine (especially short termers) comes from Dr. Warnshuis of the International Missionary Council. He states that the United States Minister of Palestine has informed the State Department of our government that he considers Jerusalem a safe refuge for women and children in the Near East. He and the Department of State believe that none of the present belligerents would bomb Jerusalem. The wives and children of United States government officials stationed in Egypt are being sent there for safety's sake and not being returned to America. It would seem that we also have in Jerusalem a haven of safety for the wives and children of the missionaries in Egypt and in other parts of the Near East, provided these people can still come to Jerusalem. The border between Syria and Palestine has been closed. These refugees in Jerusalem can there await the sailing of some boat on which accommodations are available, or they can return to their stations when that becomes possible.

Miss Ellen P. Smith, who was studying language in Cairo preparatory to taking up work in The Sudan, has gone back to Khartum North where she will teach in the Girls' Boarding School.

INDIA

Letters from India have been few and far between. The letters are censored and probably come by the Pacific route. One letter received recently was more than two months in reaching America. Word from India has for the most part been encouraging but there has been some illness. Miss Grace Ranson has been in the Sialkot Hospital much of the time during the last year and the doctor sent her to the hills for a three months' rest. If she has not improved by that time she will have to return to America. Miss Laura Reynolds was in the hospital several times during the past year but was

able to take up her work for part time at least and has been appointed to have oversight of the school at Sangla Hill in connection with her district work. This was necessary because of an accident Miss Flora Jameson sustained in which she broke several ribs. We hope the next word will be that all these sick ones have recovered.

Some of the evangelistic missionaries are very enthusiastic about Adult Education and have been trying to interest the older people as well as the children in learning to read. One missionary writes that she has had Adult Education classes in eleven villages, which she visits regularly. Many Christian women who could not read a word before are reading the Gospel of Mark now for themselves. It takes weeks and weeks of patient work on her part but she feels it has all been worth while. They all long that the people may be able to read the Bible for themselves. At the recent Presbyterial a girl from Sargodha district got first prize in Bible reading. She received a Punjabi Bible and one rupee. She started to read only four months ago.

The days of all the missionaries are full to overflowing with work and no doubt they are eager to take their summer holidays in the mountains.

From Sialkot Hospital comes word that it is full and they are very short-handed for help and never get a moment off. Five of the Indian nurses were ill and three were away taking their examinations. They have had over one hundred in-patients for three or four months so it seems the hospital is as popular as ever. Miss Kate Hill reports that the high prices incident to the war have prevented the purchase of the X-ray machine for the hospital. She regrets that the very liberal contributions she received from friends in America for this purpose are not sufficient at this time to purchase the X-ray but she is hoping to have it installed as soon as prices are reduced. After her strenuous winter, Dr. Reba Hunsberger has taken three months for needed rest in the hills.

After much prayer and thought the Board at the first meeting in June decided to send Miss Marjorie Faught, R.N., and Miss Ruth Nichol to India as there was no possibility of their returning to Ethiopia. These missionaries were willing to go wherever the Lord seemed to call them and they are happy in the fact that they are appointed to India—a field they visited on their way home from Ethiopia. They are now ready to go out as soon as permits can be secured for their entrance into India and sailings can be arranged for them.

Reservations were made for the Misses Vida Graham and Evelyn Cathcart to sail from San Francisco on THE PRESIDENT POLK on August 24. They hope to reach India before the Annual Meeting. Arrangements are also being made for the return of Miss Evva Hartig, R.N., at as early a date as possible. Miss Hazel Bennett will return to India late in the Fall if her health permits.

No new missionaries have been appointed this year except Miss Earla Avis Hoyman. She is the daughter of Mr. and Mrs. Frank S. Hoyman who served for many years as missionaries in Egypt. Earla was born in Egypt, spent her early years there, and after graduation from College in America served for three years as a short term teacher in Assiut. We are hoping to send her back to Egypt, where her friends will welcome her. Because of the war she will not be able to go out this Fall. We are also sorry to say that none of our missionaries to Egypt and The Sudan who have been on furlough can return until the war is over and travel conditions are safe.

Let us all pray most earnestly that peace may soon come to this troubled world and that the work in all our mission fields may be continued.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

1940 HONOR ROLLS

The following societies are on the Honor Roll for having a Grand Total of contributions of $100.00 or over.

1. Sixth Church Pittsburgh, Pa. $323.50
2. Houston, Pa. 193.00
3. Third Church Pittsburgh, Pa. 171.00
4. Second Church N. S., Pittsburgh, Pa. 170.00
5. Ingram, Pa. 163.00
6. Parnassus, New Kensington, Pa. 142.27
7. Fairhill, Philadelphia, Pa. 138.15
8. Santa Ana, Calif. 134.00
9. Indiana, Pa. 125.89
10. First McKeesport, Pa. 109.07
11. Seventh Philadelphia, Pa. 107.00
12. Taylorstown, Pa. 101.50
13. Claysville, Pa. 100.60
14. Emsworth, Pa. 100.54

The following societies are on the Honor Roll for having contributed $100.00 or more to the Thank Offering.

1. Sixth Church Pittsburgh, Pa. $145.50
3. Third Church Pittsburgh, Pa. 133.00
3. Indiana, Pa. 121.00
4. Fairhill, Philadelphia, Pa. 112.15
5. Santa Ana, Calif. 102.00
6. Parnassus, New Kensington, Pa. 101.27
7. Indiana, Pa. 100.89

The Sixth Church Pittsburgh, Pa., had the largest Junior Special Offering. It amounted to $105.00.

The following societies had Junior Standards Ratings of 100%.

1. Sterling, Kansas.
2. Zenith, Kansas.
3. Guinston, Highrock, Pa.
4. Whitinsville, Mass.
5. Prospect, Pa.
6. Claysville, Pa.
7. Second Washington, Pa.
8. Oak Park Chicago, Ill.
9. Vandergrift, Pa.
10. Santa Ana, Calif.
11. Beverly Heights Pittsburgh, Pa.
12. South Omaha, Nebr.
13. Drexel Hill, Philadelphia, Pa.
14. Wynnefield, Philadelphia, Pa.
15. Second Spokane, Wash.

The largest societies are the following Junior Churches:

Goodyear Heights Akron, Ohio. 275 members, gained 23 members over 1939.

Highland New Castle, Pa. 123 members, gained 48 members over 1939.

Woodland Philadelphia, Pa. 116 members gained 4 members over 1939.

The following Little Light Bearers' societies have the largest memberships:

Sixth Church Pittsburgh, Pa.—60 members.

Third Church Pittsburgh, Pa.—43 members.

Fairmount Park Canton, Ohio.—40 memebrs.

Mt. Lebanon Pittsburgh, Pa.—30 members.

The following societies contributed to each of the Seven Departments of Work, the Junior Special and the Thank Offering.

Albany—Florida, Schenectady.

Allegheny—1st Church, 2nd Church, 4th Church, 5th Church, 6th Church, 7th Church, 8th Church, 11th Church, Aspinwall, Calvert Memorial, East Union, Elfinwild, Emsworth, Mars, Orphans' Home, Valencia, 1st Tarentum.

Argyle—Putnam.

Arkansas Valley—Hutchinson, Sterling, Zenith.

Beaver Valley—Ambridge, Ellwood City, Mt. Jackson, Highland New Castle, New Brighton, Rocky Springs.

Big Spring—Guinston.
Boston—Providence, Quincy, Whitinsville.
Butler—1st Church, 2nd Church, Grove City, Fairview, Ebenezer, Harmony, Meridian, Prospect, Slippery Rock Borough, Clinton, White Oak Springs.
Caledonia—1st Buffalo, 2nd Buffalo, South Park.
Chartiers — Burgettstown, Canonsburg, Midway, Claysville, East Canonsburg, Houston, Mt. Hope, Mt. Prospect, North Buffalo, Robinson, Taylorstown, Venice, 1st Washington, 2nd Washington.
Chicago—East Side Gary, Oak Park, Somonauk, Wheatland, Hammond.
Cleveland—Allenside, Brooklyn, Brownlee Woods, East Palestine, Lakewood, Liberty, Monroe, Pleasant Grove, Poland Ave., Tabernacle, Warren, South Youngstown.
College Springs—College Springs.
Colorado—Denver, Fort Morgan.
Conemaugh — Altoona, Blairsville, Indiana, Johnstown, New Florence, Shelocta.
Delaware—Mundale, West Delhi.
Des Moines—Newton, Service.
Detroit — Drayton Plains, Auburn Heights, Littlefield, Southfield, Military Ave.
Hudson—Hope Chapel.
Idaho—Nampa.
Southern Illinois—1st St. Louis, Cutler, Gibson Heights, Sparta.
Indiana—Salem, Springfield.
Kansas City—Ottawa.
Koekuk—Le Claire Prairie, Washington.
Kiskiminetas — Pucety, Apollo, Leechburg, Vandergrift.
Lake—Adamsville Brown Ave., Greenville, Jamestown, Hartstown.
Los Angeles — Westminster, Whittier, Santa Ana.
Mansfield—1st Canton, Fairmount, Savannah, Bedford Ave.
Mercer—Eastbrook, Lebanon, Plain Grove, Mercer.
Monmouth—9th Ave., West Side.
Monongahela—3rd Church, 6th Church, Beverly Heights, Brookline Blvd., Carnegie, Crafton, Crafton Heights, Ingram, Knoxville, 1st McDonald, Mt. Lebanon, Oakmont, West Park, Woodville, 1st Wilkinsburg, 2nd Wilkinsburg, Mt. Washington.
Muskingum—Bloomfield, 2nd Cambridge.
Nebraska — North Bend, South Omaha, Pawnee City, Summerfield.
Ohio Northwestern — Belle Center, Bellefontaine, Findlay.
Philadelphia — 2nd Church, 4th Church, 5th Church, 7th Church, 12th Church, Boulevard, Dales Memorial, Drexel Hill, Fairhill, Germantown, Mayfair, Norris Square, North, River Road, Wallace Memorial, Woodland, Wynnfield, Sherwood.
Rock Island—Moline.
Spokane—2nd Church, 3rd Church.
Westmoreland—Atlantic Ave., Bethel, Duffsville, Greensburg, Latrobe, 1st McKeesport, Parnassus, Pitcairn, Unity.
Wheeling — Cadiz, Martin's Ferry, West Alexander, Wheeling.
Wisconsin—Rock Prairie, West Allis.
Xenia—Clifton.

PRAYER CIRCLES

The following societies have Prayer Circles.

1. Putnam, New York.
2. Sterling, Kansas.
3. Beaver, Pa.
4. Mt. Jackson, Pa.
5. 3rd New Castle, Pa.
6. New Brighton, Pa.
7. Rocky Springs, Pa.
8. Boston, Mass.
9. Thompsonville, Conn.
10. 1st Butler, Pa.
11. Ebenezer, (Butler) Pa.
12. Taylorstown, Pa.
13. Venice, Pa.
14. Westland, Pa.
15. Somonauk, Ill.
16. Hammond, Ind.
17. 6th Cleveland, Ohio.
18. Cuyahoga Falls, Ohio.
19. Elyria, Ohio.
20. Lakewood, Ohio.
21. Monroe, Akron, O.

22. Coin, Iowa.
23. Manhattan, Kans.
24. Altoona, Pa.
25. Homer City, Pa.
26. Indiana, Pa.
27. Albia, Iowa.
28. 2nd Jersey City. N. J.
29. West 44th St., New York.
30. Nampa, Idaho.
31. Ontario, Ore.
32. Crawfordsville, Iowa.
33. Apollo, Pa.
34. Leechburg. Pa.
35. Vandergrift. Pa.
36. Union (Kiski) Pa.
37. Sheakleyville, Pa.
38. Freeport, Pa.
39. Lebanon (Mercer) Pa.
40. New Wilmington. Pa.
41. 1st Monmouth. Ill
42. Washburn, Ill.
43. Coraopolis, Pa.
44. Ingram, Pa.
45. 2nd Italian, Pittsburgh, Pa.
46. Knoxville, Pittsburgh, Pa.
47. 1st McDonald. Pa.
48. Noblestown, Pa.
49. Oakmont. Pa.
50. West Park, Pittsburgh, Pa.
51. 1st Wilkinsburg, Pa.
52. 2nd Wilkinsburg, Pa.
53. Bloomfield, Ohio.
54. Mt. Perry, Ohio.
55. California, Ray, Ind.
56. 4th Philadelphia, Pa.
57. 7th Philadelphia, Pa.
58. 12th Philadelphia, Pa.
59. Drexel Hill, Philadelphia, Pa.
60. Fairhill, Philadelphia, Pa.
61. Norris Square, Philadelphia, Pa.
62. River Road, Washington, D. C.
63. Sherwood, Philadelphia, Pa.
64. South Philadelphia, Pa.
65. Wallace Memorial, Wash., D. C.
66. Woodland, Philadelphia, Pa.
67. Wynnfield, Philadelphia, Pa.
68. 2nd Spokane, Wash.
69. Braddock, Pa.
70. Duffsville, Pa. (Ardara)
71. Pitcairn, Pa.
72. Stewarts Station, Pa.
73. Fairpoint, Ohio.
74. Martins' Ferry, Ohio.
75. Wheeling, West. Va.

INITIATION OR FIRST IMPRESSIONS

By MISS MARY EWING, R. N.
Doleib Hill, The Sudan

Doleib Hill is truly beyond all my expectations! One can read and hear all sorts of detailed descriptions but still has to go and see for himself to really know a place. If only an adequate word picture could be painted that would convince you of all the beauty of the stately doleib palms along the river; the vivid sunsets reflected on the water and the many colorful birds! Because of all that, as well as the fact the people are so friendly, one can have no feeling of strangeness or foreignness.

How these people love to sing! They sing all the time they are working. The rhythms still seem a little odd to our unaccustomed ears. There are two girls on our porch who are making bead aprons, like those all women and girls wear; inside the house is the boy who does our cooking. They sing back and forth to each other, usually making up the words as they go. They laugh and have great fun. We are eager to try teaching them something on the order of Negro spirituals as that would be the type of song natural to them.

There's nothing like the study of a new language to make you think you are going through an initiation. There is an additional thrill in finding it necessary to teach the teacher to teach. As is true of all beginners in a language, I have often succeeded in saying the wrong thing. One day I thought to ask the teacher if he were not feeling well, for he was politely yawning. He looked at me rather queerly and asked what I thought I was saying. What I did say was, "You are lazy." Rather too bad that that wasn't what I had intended to say. Many times a sense of humor saves the day. Everyone is more than willing to teach

us the Shilluk language. For the first few days little boys came around pointing to ears, nose or mouth, giving the names in the Shilluk language. They are attempting, apparently, to give us something we can brag about being able to say.

One of the most interesting experiences has been to go into the villages and find the people so friendly and lovable. Several times I have gone to see sick women or children. Truly it is a thrill to feel you can, to some degree, alleviate suffering. How infinitely more satisfying it will be to talk in their tongue of the love of God. Just a few days ago we went to see a newly delivered mother and her new baby, finding the mother sitting straight up on a dirty skin on the dirt floor, the new baby lying beside her asleep. It is little wonder there is a high infant mortality because of disease. In the clinic one morning at ten o'clock, Bwoga, the clinic man, had treated 75 patients—mostly children with sore eyes or dysentery. Most of those who do survive childhood seem to have surprisingly fine, straight, healthy-looking bodies.

Do be praying for the opening of this door that the women and children may not only be helped physically but that they may learn more of Him, whom we love and serve.

A PRAYER HYMN

By GEORGE KLINGLE

God bless the Soldiers of the Cross
on foreign coasts today,
Who go the stranger's wounds to bind,
To lead the feet that stray;
To plant the cross upon the heights,
The Christ-name to repeat
Until the children of the Dark
Kneel at the Saviour's feet.

God keep the Soldiers of the Cross
When danger marks the way,
The blight of evil mars the trail
To trample and to slay,
May they with wisdom's power be shod,
And undismayed press by
To echo on Christ's sacred name,
To plant his standard high.

God lead the Soldiers of the Cross
Along the paths unknown
To find the bruised human hearts
Across each stranger zone;
To lift the lighted standard up
Until across the night,
Christ's ransomed ones in joyous
Throngs behold the Christ, the light.

(This is a fitting prayer for all our dear "Soldiers of the Cross" in danger zones today.)

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Building, Pittsburgh, Pa.

TEMPERANCE AND REFORM BELLS

By MRS. JOHN McKELVIE,
Secretary of Temperance and Reform in Monongahela Presbyterial.

[The following article is McKelvie's report given at the annual Presbyterial Convention, April, 1940. —Editor.]

This year in the Mt. Lebanon Woman's Misisonary Society we are using the theme "Bells" as a sub-theme to the Church Text for the year "For Jesus' Sake."

Immediately upon hearing the word "Bells," sounds of music start ringing in our hearts. Bells! hear them ring! Bells call us to the worship of God. They call us to help ring in the Christ. They call us to a world-wide conquest; bells peal out to all nations notes of liberty and freedom.

We are sometimes confused by the clanging of bells. Today, for a few minutes, we shall listen to the ringing of the Temperance and Reform bell.

Coming from 78 (only 88 Societies in the Presbyterial) bell-ringers of the Temperance and Reform Secretaries is this cheerful message—how far-reaching, one cannot tell. Chimes were rung by 64 societies at each meeting in the way of news items; and musical notes sounded by the distribution of over seven hundred pieces of literature. Only 18 societies permitted the temperance and Reform Bell to ring through a whole meeting and this was mostly done by a speaker. The influence of the Temperence and Reform page in *The Women's Missionary Magazine* was felt by 60; one woman would like more foreign temperance news.

The magic of the bells appealed to only 26 Secretaries in promoting temperance work in the Sabbath School. Oh! if we could only help the children to keep, in the words of a poet,

"Their spirits growing in grace and truth,
While the glad response of their happy youth,
Sets the heavenly joybells ringing."

Only 46 societies stated they were interested in this work. Last October a conference was held to plan the year's work and about 30 secretaries responded. Why are we not interested?

To keep the Temperance and Reform Bell ringing throughout the year, 46 societies gave $180.00.

From the sounds you have just heard from the Temperance and Reform Bell, we realize in the words of another "that the bell never rings of itself; unless someone swings it, it is dumb."

Shall we not heed some warnings? Listen to these inharmonious notes:

1st. Pagan enemies that are found in our Country, which it has been said, challenge the church to a thorough cleansing and reconsecration. If the church is true to its basic faith and it puts that faith into action, it will endure through and beyond the time of these new pagan religions.

2nd. Secular enemies, Lack of Sabbath Observance, secularization of Education, Indifference to Christian ethics, etc. The church must ring out a more sincere and thorough teaching of its Cardinal doctrines.

In the words of Charles H. Spurgeon let us all take hold of the bell-rope of Heaven, which is Prayer—"Prayer pulls the rope below and the great bell rings above in the ears of God. Some scarcely stir the bell for they pray so languidly; others give an occasional pluck at the rope; but he who wins with heaven is the man who grabs the rope boldly and pulls continually with all his might."

May we do our part to keep our country Christian and find joy in service, thanking God for the courage and conviction to meet these problems that each one of us should help to solve.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

HOME—

Adult — *Uprooted Americans,* Packet of five pamphlets, 60c. (Packet not broken.)

Girls' Circle—*Move On, Youth,* Colth, $1.00; paper, 60c.

Junior Beginners—*Children of the Harvest.* Cloth $1.00; paper, 50c.

Older Junior—*Across The Fruited Plain.* Cloth $1.00; paper, 50c.

FOREIGN—

Adult — *Dangerous Opportunity,* Cloth, $1.00; paper, 60c.

Girls' Circle—*Stand By For China,* Cloth, $1.00; paper, 60c.

Junior Beginners — *The Yellow Friendly Book,* Boards, 40c.

LEADERS' HELPS AND SUPPLEMENTARY READING FOR YEAR'S STUDIES

**Discussion and Program Suggestions on China* — Silverthorn, Adult, 25c.

**Course on China* — Clarke, Young People and Seniors, 25c.

Junior Teacher's Guide on China, based on "Bright Sky Tomorrow," 25c.

Primary Teacher's Guide on China, based on "Yellow Friendly Book," 25c.

**Discussion and Program Suggestions,* Adult, on "Shifting Populations" (Uprooted Americans), 25c.

**Course for Young People and Seniors,* on "Move On, Youth," 25c.

Junior Teacher's Guide on Migrants, 25c.

Primary Teacher's Guide on Migrants, 25c.

PAMPHLETS (Supplementary Reading):

Deadlock in China, 25c.

Our Far Eastern Record, 25c.

America Holds the Balance in the Far East, 25c.

China Marches Toward the Cross, 25c.

**Wings Over China,* 10c.

**Tales From China,* 50c.

The Amazing Chinese, 25c.

China Rediscovers Her West (Book on Reading Course) Cloth $1.00; paper. 60c.

MIGRANT:

They Starve That We May Eat (On Reading Course last year), 35c.

At Home On The Road, 10c.

Four Stories About Migrants, for Juniors. These are selected stories from "Missionary Stories To Tell" and "More Missionary Stories To Tell." 10c.

DRAMATIC MATERIAL:

CHINA—

The Betrothal of Mai Tsung, 15 adults, 1 hour, 15c.

The Color Line, 6 adults, 30 minutes, 15c.

The Honorable Mrs. Ling's Conevrison, 14 adults, 1 hour, 15c.

No Lantern For Wu Lee, 16 children, 1 hour, 10c.

The Tail of the Dragon. 3 men, 2 women, 30 minutes, 15c.

With Wings As Eagles, 8 men, 6 women, 16-20 "walk-on" parts including children and adults, 30 minutes, 15c.

One For All, One scene, 5 adults, 10c.

MIGRANT—

Tractored Out, 8 *adults,* 30 minutes, 15c.

Amelida, 2 adults, 10-20 children, 15c.

Petita's Adventure In Friendship, 1 girls, 7 boys, 30 minutes, 10c.

Of the above supplies Those marked with an * have not come off the press as this goes to print. Orders for any of these will be filed and mailed out as soon as our supply is received.

FOR OCTOBER PROGRAMS—

Concerning the Tithe, 3c.

Lessons On Tithing, 2c.

Omitting The Fourth Stanza, 3c.

Philosophy of Christian Stewardship by Mark A. Dawber, 5c.

Tributes

MRS. JOHN HULL

Once more The Women's Missionary Society of the Venice United Presbyterian Church mourns the loss of a faithful member, Mrs. John Hull who was called Home February 14th, 1940.

For the past five years she had resided in McDonald, but still kept her membership and was a willing and active worker in the Venice Society.

We greatly miss her presence, but her faithful interest in all the work will remain an inspiration to all who were her associates.

Committee.

MRS. E. F. BRIMNER

It is with deep sorrow that the members of the Women's Missionary Society of Ingram, Pa., U. P. Church record the going home on March 28, 1940 of Mrs. E. F. Brimner.

Mrs. Brimner was a faithful member of the society performing all duties assigned to her cheerfully. Her wonderful Christian character was an inspiration to all who knew her.

To the bereaved husband we extend our sincere sympathy.

Mrs. W. A. Krebs,
Mrs. Mary Steele,
Anna Brown.

MISS MARY DAWES

The Women's Missionary Society of the Third United Presbyterian Church of Spokane, Washington and Spokane Presbyterial wish to pay loving tribute to the memory of Miss Mary Dawes, who passed from this life June 18, 1940.

She was a gifted and cheerful worker in the Master's Vineyard, serving the Spokane Presbyterial as a most efficient treasurer for more than twenty years. She was active also in her own church, where in addition to other work, she served as a trustee for a number of years. Her steadfast faith and intense interest in her church and its work was an example to all during her long years of illness.

To her sister and brother, we extend our sympathy and commend them to the Master, whom she loved and served so well.

Committee.

MRS. KATHERINE SHAEFFER CUMMINS

We the members of the Women's Missionary Society of the Center U. P. Church of Midway, wish to pay loving tribute to the memory of Mrs. Kathryn Shaeffer Cummins, who was called home.

Though an invalid for many years she always had a cheery message for others in trouble, was ever faithful in serving her Lord and Master.

We extend our sincere sympathy to her loved ones and commend them to the care of the loving Heavenly Father.

"In safety and assurance sweet
Although I cannot see,—
I travel on—at rest with Thee—
This is enough for me."

Committee.

TO MY FRIEND, NELLE SMITH

A breath of inspiration rare,
A friend who always seemed to care,
A Christian life of beauty fair . . .
All these—and more—she was to me.

A friend of girls, and helper too,
A lover of right and all things true
Eager to launch into paths that were new. . . .
All these—and more—she was to me.

A friend who helped me do my best,
Whose words and deeds met Friendship's test.
Her memory will e'er be blest
Since these—and more—she was to me.

Because she is absent I cannot say
That she has really gone away.
Her memory helps me day by day . . .
I thank God for what she meant to me.

—Ethel B. McKune.

(A tribute read at Memorial Service for Mrs. Smith at Cleveland Presbyterial Convention.)

MISS EMMA MALONE

The members of the Young Women's Missionary Society and the Altruist Sabbath School Class of the Third United Presbyterian Church of Washington, Penna., wish to pay a tribute of love and respect to the memory of Miss Emma Malone who was called to her heavenly home April 18, 1940.

She was always willing to serve her Master where and when she was called. We wish to testify to her devotion to the Church and the Missionary cause at home and abroad. She served for six years as a short term teacher in Ezbekieh Girls' School, Cairo, Egypt. Later she was a member of the faculty of Pikeville College.

Emma's cheerfulness and courage through her long illness made her an inspiration to all that came in contact with her. We appreciate the years of friend-

ship which we have had to-gether, and our lives are richer and fuller because we have known her. We will always remember her thoughtfulness of others and her winning smile.

We extend our sympathy to her sisters. May they receive comfort, peace and hope through the Saviour whom she loved and served.

There is no death; the stars go down,
To rise upon some fairer shore,
And bright in Heaven's jeweled crown,
They shine forever more.

Committee.
Emma Lou Baumgardner
Sarah R. Henderson
Viola S. Ecker
Mary Miles

JENNIE B. (Acheson) GAFF

Lovely and of good report is a devoted Christian life. It is with sincere gratitude to God, that we, members of the W. M. S. of her United Presbyterian congregation at Albany, Oregon pay loving tribute to the life and services of Jennie B. Gaff, who passed so quietly and so peacefully from her home here to her home above on March 27, 1940, just hand in hand with Him whom she had served so faithfully.

Deeply interested in missions Mrs. Gaff gave generously and worked diligently. In turn, gifts for the Lord's treasury and many tributes have been given in memory of her.

Her prayers and love for her nieces and nephews and friends in Egypt brought the work and workers there very near to us.

With a cheerful and helpful spirit she gave inspiration to our young people. Children and older people found in her a friend.

As treasurer of our Presbyterial she rendered long and efficient service. We wish to recognize that lives such as hers belong not alone to the circle with whom they work and serve but in a wider way to all the blood bought church of our Lord.

"Thanks, more than thanks to Him ascend,
Who died to win
Our life, and every trophy rend
From death and sin;
Till when the thanks of earth shall end,
The thanks of Heaven begin."

—F. R. Havergal.

Mrs. L. E. Hamilton,
Mrs. Ralph Knotts.

INDIAN MISSIONS

(Continued from page 48)

in preparation for the Communion at Tama Mission were well attended, with an average of 25 people.

The funeral service of Arlene Davenport, infant daughter of Mr. and Mrs. Albert Davenport and sister of Ella Davenport, a student at Sterling College, was held at the Tama Mission on June 7th. Rev. F. C. Patterson, the Missionary, brought a message of comfort and hope, and friends brought the message in song. Our sympathy goes out to the bereaved parents.

YOUNG WOMEN'S DEPARTMENT

(Continued from page 41)

glass windows, added to the beauty of the sanctuary. Visitors were greeted by the reception committee of which Mrs. J. H. Robinson was chairman, and escorted over the building by young women in formals.

The decorating committee, Mrs. C. L. Robinson and Mrs. W. E. Brown, transformed the social hall into a bower of blossoms. Three tea tables, attractive with lace cloths and silver services, were presided over by Mrs. Harry S. Putnam, Mrs. George H. Culver and Miss Alvina Buchert, assisted by a group of young ladies. Mesdames Roy A. Rogers, Charles T. White and D. Easton-Herrald were in charge of the refreshments. Mrs. Johnston Calhoun presided as hostess and Mrs. V. E. Verne provided a program of solos by Mrs. Howard Rollins, Miss Jean Dexter, Miss Marilyn Verne, and a duet by Mrs. Raymond K. Schall and her daughter, Barbara.

Long Beach Daily.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921 — Sialkot City
Miss Helen Artman, 1920 — Sialkot City
Miss Kathryn Beattie, 1920 — Martinpur
Miss Minnie Beatty, 1912 — Abbottabad
Miss R. Jean Black, 1921 — Sialkot City
Miss Adah P. Boggs, R.N., 1938 — Taxila
Miss N. Addaline Brandon, 1931 — Sargodha
Miss Frances E. Brown, 1927, 1937 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, R.N., 1926 — Pasrur
Miss Evelyn Cathcart, 1925 — Sialkot City
Miss Margaret Fehlman, 1918 — Zafarwal
Miss Betsy Fleming, 1918 — Sargodha
Miss Vida J. Graham, 1922 — Pathankot
Miss Eva M. Hewitt, 1930 — Campbellpur
Miss Alice G. Hill, 1938 — Lyallpur
Miss Kate A. Hill, 1896 — Sialkot City
Miss Janette Howland, 1921 — Campbellpur
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Flora Jameson, 1903 — Sangla Hill
Miss Mary Kyle, 1904 — Pasrur
Miss Olive Laing, 1912 — Rawalpindi
Miss Sarah Jane Lamont, 1928 — Pathankot
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Laura R. MacLachlan, 1938 — Badomali
Miss Elizabeth F. McConnell, R.N., 1931 — Jhelum
Miss Lillian A. McConnell, 1902 — Jhelum
Miss E. Marjorie McCrory, 1936 — Gujranwala
Miss Margaret Murdoch, 1924 — Sheikhupura
Miss Marian T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Grace N. Ranson, 1936 — Sangla Hill
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Vivian Trimble, 1921 — Pathankot
Miss Ruth A. Warnock, 1913, 1936 — Sargodha
Miss Helen V. Weede, 1922 — Zafarwal
Miss Georga Wengert, 1920 — Gurdaspur
Miss Dora B. Whitely, 1911 — Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884
----- ----- ----- ---- 626 Baltimore St., Waterloo, Iowa

NOW IN THIS COUNTRY

Miss Hazel Bennett, 1908
1688 Potomac Ave., S. H., Pittsburgh, Pa.
Miss Lois Boyd, 1918 — Sparta, Ill.
Miss Evva P. Hartig, R.N., 1924
50 Broadway, Frostburg, Md.
Miss Mary Frances Lincoln, R.N., 1920
1502 Penn Ave., Wichita, Kans.
Miss Evelyn M. McKelvey, R.N., 1938
721 Forest St., Hartford, Wisconsin
Miss Helen C. Sharp, M.D., 1932
620½ N. Broadway, Pittsburg, Kansas
Miss Kate E. Spencer, 1918 — R.D. 5, Oblong, Ill.

RETIRED

Miss Emma Dean Anderson, 1881
231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897 — Tarkio, Mo.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Mary Lawrence, 1893, c/o Mrs. R. E. Ayers,
New Concord, Ohio
Miss Mary E. Logan, 1891 — Rushville, Ind.
Miss Rosa McCullough, 1879 — Greenwood, Mo.

EGYPT

Miss Margaret A. Bell, 1901 — Faiyum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Mrs. Mary K. Coventry, 1918 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Mrs. Ada A. Dunlap, 1926 — Faiyum
Miss Lucia Dwight, 1919 — Beni Suef
Miss Davida Finney, 1915 — Assiut
Miss Elsie French, 1909 — Cairo
Miss Martha C. Glass, 1922 — Assiut
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Cairo
Miss A. Constance Harper, 1937 — Benha
*Miss Rena L. Hogg, 1899 — Assiut
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss E. Roxy Martin, 1901 — Cairo
Miss Evelyn McFarland, 1919 — Cairo
Miss E. McKibben, R.N., 1924 — Tanta
Miss Mabel McMichael, 1937 — Tanta
Miss Carol E. McMillan, 1906 — Beni Suef
Miss Sarah B. Meloy, 1928 — Cairo
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Minia
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Martha A. Roy, 1938 — Luxor
Miss Edna B. Sherriff, 1920 — Alexandria
Miss Nellie C. Smith, 1911 — Cairo
Miss Mary M. Stevenson, 1939 — Cairo
Miss Mary C. Thompson, 1939 — Cairo
Miss Helen M. Walker, 1930 — Assiut
Miss Laura B. Walker, 1904 — Mansura
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ida B. Whiteside, 1913 — Luxor
Miss Esther W. Wilson, 1919 — Luxor
Mrs. Margaret J. Work, 1939 — Cairo
Miss Ruth A. Work, 1904 — Assiut
Miss Laura Wright, 1921 — Tanta

NOW IN THIS COUNTRY

Miss Hazel Anderson
R. F. D. 3, Hutchinson, Kansas
*Miss Ella M. Barnes, 1911
926 E. 1st St., Monmouth, Ill.
Miss Leota Cabeen, 1909
1519—5th Ave., St. Joseph, Mo.
*Miss Minnehaha Finney, 1894
121 N. 7th St., Sterling, Kan.
Miss Alta G. French, 1925 — Goldfield, Iowa
Miss Alfretta M. Hammond, 1904
State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926
960—3rd Ave., Los Angeles, Cal.
Miss Dora B. Mason, 1918
1003 Milton Ave., Swissvale, Pittsburgh, Pa.
Miss Lillian McClelland, 1923
1011 S. Parkview St., Los Angeles, Calif.
Miss Jeannette McCrory, 1916 — Sterling, Kansas
Miss Helen J. Noordewier, 1921
1104 Sigsbee St., S.E., Grand Rapids, Mich.
Mrs. Rachel Tracy Seiver, 1925
7961 Blackburn Ave., Los Angeles, Cal.
Miss Jane C. Smith, R.N., 1922
523 Vermont Ave., Pittsburgh (16) Pa.
Miss Marie F. Tait, 1925 — R.D. 5, Mercer, Pa.
Miss Mary L. Thompson, 1917 — Tarkio, Mo.
Miss Elizabeth M. Wilson, 1932 — Lewis, Ia.
Miss Margaret A. Work, 1924
E. Platte Ave., Fort Morgan, Colo.

THE SUDAN

Miss Mary E. Coie, 1919 — Khartum North
Miss Una Coie, 1918 — Khartum North
Miss Mary V. Ewing, R.N., 1939 — Doleib Hill
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1926 — Khartum North
Miss Aulora R. McIntyre, 1911 — Wad Medani
Miss Ellen P. Smith, 1938 — Kartoum North
Miss C. Blanche Soule — Nasir
Miss Frances Turk, R.N. — Khartum North

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922
80 Brownson Avenue, Washington, Pa.
Miss Mary Jane McKnight, 1922
Box 11, Ellwood City, Pa.
Miss E. Verna Pillow, 1930 — Morgan Hill, Calif.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. E. M. Bailey.....Minia
Dr. and Mrs. E. E. Elder.....Cairo
Rev. and Mrs. Dalton Galloway.....Beni Suef
Rev. and Mrs. W. P. Gilmor.....Alexandria
Rev. and Mrs. E. E. Grice.....Cairo
Rev. and Mrs. E. R. Jamieson.....Tanta
Rev. and Mrs. H. E. Kelsey.....Fayoum
Rev. and Mrs. James E. Kinnear.....Mansura
Dr. and Mrs. F. C. McClanahan.....Assiut
Dr. and Mrs. N. D. McClanahan.....Assiut
Mr. and Mrs. J. Wilson McCutchan.....Assiut
Prof. and Mrs. M. C. McFeeters.....Assiut
Rev. and Mrs. H. A. McGeoch.....Benha
Rev. and Mrs. Willis A. McGill.....Cairo
Dr. and Mrs. W. T. Moore.....Tanta
Mr. and Mrs. W. W. Nolin.....Alexandria
Dr. and Mrs. H. E. Philips.....Alexandria
*Dr. and Mrs. W. H. Reed.....Assiut
Dr. and Mrs. C. P. Russell.....Assiut
Dr. and Mrs. W. J. Skellie.....Luxor
Dr. and Mrs. F. Scott Thompson.....Assiut

ON FURLOUGH

Dr. and Mrs. J. W. Acheson.....
R. D. 1, Box 107, McKees Rocks, Pa.
*Dr. and Mrs. W. T. Fairman.....
"Kenwood" The Laurels, Singer, Bucknell, Salob, England
Dr. and Mrs. H. K. Giffen.....
11211 Orville Ave., Cleveland, Ohio
336 W. Mannheim St., Philadelphia, Pa.
*Rev. S. G. Hart, D.D.....New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson.....
542 N. Bever St., Wooster, Ohio
*Dr. S. M. Henry.....Milroy, Indiana
Dr. and Mrs. W. W. Hickman.....
310 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. H. S. Hutchison.....Claysville, Pa.
Rev. and Mrs. W. B. Jamieson..New Wilmington, Pa.
Dr. and Mrs. C. A. Laughhead.....
1540—17th St., Des Moines, Iowa
Dr. and Mrs. R. T. McLaughlin.....
1129 N. Carona St., Colorado Springs, Colo.
Dr. and Mrs. A. A. Thompson.....New Concord, O.
Dr. and Mrs. F. M. Thompson.....
1523 Jefferson Ave., East Detroit, Mich.

PUNJAB, INDIA

Dr. and Mrs. D. E. Alter.....
Woodstock School, Landour, Mussoorie
Rev. and Mrs. J. C. Alter.....Zafarwal
Dr. and Mrs. Stuart Bergsma.....Taxila
Rev. and Mrs. James D. Brown.....Rawalpindi
Rev. and Mrs. Wilbur C. Christy.....Sheikhupura
Rev. and Mrs. E. V. Clements.....Badomali
Rev. and Mrs. J. B. Cummings.....Rawalpindi
Prof. and Mrs. W. J. Downs.....Rawalpindi
Rev. and Mrs. R. A. Foster.....Sialkot
Rev. and Mrs. J. A. McArthur.....Gurdaspur
Rev. and Mrs. Robert Maxwell.....Sialkot
Rev. and Mrs. Paul A. Miller.....Sialkot
Mr. and Mrs. W. H. Merriam.....Gujranwala
Mr. and Mrs. C. C. Millson.....Gujranwala
Rev. and Mrs. Hugh M. Milne.....Gujranwala
Dr. and Mrs. S. C. Picken.....Sargodha
*Rev. E. L. Porter, D.D.....Sialkot
Miss Gwynaeth R. Porter, R.N.....Sialkot
Rev. and Mrs. Jay W. Ranson.....Sangla Hill
Rev. and Mrs. W. H. Ross.....Lyallpur
Mr. and Mrs. C. A. Stewart.....Dhariwal
Dr. and Mrs. H. J. Stewart.....Gujranwala
Rev. and Mrs. J. H. Stewart.....Pathankot
Dr. and Mrs. R. R. Stewart.....Rawalpindi
Rev. and Mrs. Wm. Sutherland.....Campbellpur

ON FURLOUGH

*Dr. and Mrs. M. M. Brown.....
R. F. D., Camp Creek, Greeneville, Tenn.
Dr. and Mrs. J. G. Campbell.....
535 Spring St., Wooster, Ohio
*Dr. and Mrs. H. C. Chambers.....
New Wilmington, Pa.
Rev. and Mrs. J. H. Colvin.....Parkville, Mo.
*Rev. and Mrs. Osborne Crowe.....
New Wilmington, Pa.
*Rev. D. R. Gordon, D.D.....
2330 Carroll Park, S., Long Beach, Cal.
Dr. and Mrs. J. C. Heinrich.....
10 Hungerford Terrace, Burlington, Vt.
*Dr. and Mrs. J. H. Martin....New Concord, Ohio
*Dr. and Mrs. J. A. McConnellee.....
Route 5, Box 195-A, Fresno, Calif.
*Rev. and Mrs. H. S. Nesbitt.....
288 Elmwood Ave., Wollaston, Mass.
Mr. and Mrs. F. A. Whitfield.....
Mr. and Mrs. F. A. Whitfield.....Lindsborg, Kansas

THE SUDAN

Rev. and Mrs. W. J. Adair.....Nasir, Sobat River
Rev. and Mrs. J. L. Anderson.....Wad Medani
Dr. and Mrs. V. F. Dougherty....Nasir, Sobat River
Rev. and Mrs. Leander Finley.....Omdurman
Rev. and Mrs. K. Glen Fleming.....
Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure.....
Doleib Hill, Malakal, Sudan
Dr. and Mrs. R. F. Shields.....Khartum, Sudan

ON FURLOUGH

Rev. and Mrs. J. A. Heasty.....Sterling, Kansas
Mr. and Mrs. J. P. McKnight.....
2010 Green St., Allentown, Pa.
Dr. and Mrs. Paul J. Smith.....
1315 N. Broad St., Fremont, Nebraska
*Dr. and Mrs. G. A. Sowash....Owings Mills, Md.

ETHIOPIA

Dr. and Mrs. John A. Cremer.....
127 Purgatory Road, Whitinsville, Mass.
Rev. and Mrs. D. C. Henry....Addis Abeba, Ethiopia

(*) Retired from active service.

Thoughts For Our Times

in the

Second Psalm

A Warring World

"Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us."

A Governing God

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion."

A Changeless Christ

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee."

A Glorious Gospel

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel."

A Conquering Church

"Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.